DISCIPLES OF CHRIST IN INDIANA

ACHIEVEMENTS OF A CENTURY

COMMODORE WESLEY CAUBLE

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Disciples of Christ
in Indiana

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Achievements of a Century

by

Commodore Wesley Cauble, A. M.

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TO

MY WIFE

AND DAUGHTER CATHARINE

These Pages Are Affectionately

DEDICATED

The power of every great people as of every living tree, depends upon its not effacing but confirming, and concluding the labors of its ancestors.

—John Ruskin

PREFACE

On October 1, 1913, I walked into the headquarters of the Indiana Christian Missionary Association. It was a little room on the fourth floor of the Law Building in the city of Indianapolis. I had been elected corresponding secretary. I knew little as to what that was and less as to what I should do. I sat down in an antique office-chair before a rolled-top desk of a pattern of a former generation.

My first desire was to orient myself—to connect with the past. This was a perfect failure. I began to look for records but did not find them—they were not there. I soon realized that the churches knew little of one another and did not appreciate the work of past generations. I set myself to the task of collecting material. I soon had about two hundred stereopticon slides and carried them over the State, showing pictures and talking on the history of the Christian Church in Indiana.

By these lectures I was able to interest a few people in many places in the achievement of other days and soon found myself in possession of some history that I felt should be saved for the brotherhood. I made two efforts to have it put into book form. I was especially eager to have the late Z. T. Sweeney write this book and I expressed my desire of turning what material I had over to him. Later I made this same proposal to E. B. Scofield.

When I resigned as corresponding secretary in 1926, the State Board passed a resolution introduced by John S. Hussey, asking me to finish the task I wanted another to do. The State Convention at Bloomington passed a like resolution. Since that time I have made an effort to collect everything available which I thought would be of any interest to the Disciples of Christ in the State of Indiana.

Space would not permit my naming the many friends who have assisted in the last few years. Dr. James A. Woodburn, a former teacher; Dr. Logan Esarey, of the State University, and Dr. C. B. Coleman, of Indianapolis, have given helpful suggestions and furnished some material that is greatly appreciated. Bert Wilson put at my disposal many facts used in the chapter on "Stewardship." W. R. Warren always took time to give suggestions. J. C. Todd was more than kind in turning over the keys to his private locker in the State University.

I am sincerely grateful to Mrs. Effie L. Cunningham, who contributed the whole of Chapter XV; and I have the feeling that she is the only person living who could have made this fine contribution. Butler College, the United Christian Missionary Society, and the Indiana Christian Missionary Association, have all helped in a material way in putting rare pictures and cuts at my disposal.

The Standard Publishing Company kindly placed in my hands their publications from the beginning to the present time. Many relatives and friends in southern Indiana have helped in collecting material and in furnishing transportation and opening their homes while this work has been in progress. If the reader gets one half the joy from the following pages that was experienced by the author in collecting and assembling the data, both shall be satisfied. C.W.C.

5322 Julian Ave.
Indianapolis, Indiana
January 19, 1930

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INTRODUCTION

In the minutes of the meeting of the board of directors of the Indiana Christian Missionary Association held in Indianapolis on June 7, 1926, we note the following record:

> "The matter of the importance of the history of the Disciples of Christ in Indiana was brought before the board. The idea met with enthusiastic response, with the result that C. W. Cauble was chosen and commissioned historian, in the thought that out of his close touch with the church in every 'nook and corner' as well as in the great centers of population, there might, in the years ahead come a history of which the State would be proud."

Approximately four years have elapsed since that action was taken and the author, commissioned to write the history of the Churches of Christ in Indiana, has completed his task and the manuscripts are ready for the press. Mr. Cauble has given himself with abandonment to this work. In addition to the previous experience which he brought as a preparation for the task he has traveled widely, has read extensively, and has diligently searched the records for original sources of information and assembled data which will enable him to make a very valuable contribution to Indiana church history.

The author is a native Hoosier, having been born near Salem, Indiana. He was educated in the public schools, is a graduate of the College of the Bible, Lexington, Ky., and the Indiana State University. He took a Master's degree at the latter institution in 1903, and spent an additional year in graduate study at the Divinity School of Harvard University.

During the past generation he has been an active participant in the church and institutional life of our movement in Indiana, having held ministries in our local churches at the Sixth Church, Indianapolis; Greencastle, and Martinsville. In 1904 he spent two months in northern Europe and in 1908 together with his wife, spent three months in Egypt and Palestine. While serving at Martinsville he was for several years the president of Bethany Assembly.

In October, 1913, he entered upon his duties as corresponding secretary of the Indiana Christian Missionary Association, and continued in this capacity until August, 1926. During these years there was a steady development in the strength, efficiency, and scope of work of our State organization. During this period the membership of our churches in Indiana advanced from third to first place in the number of communicants as listed by States, and an increasing financial support for the work was gained. During these years Mr. Cauble was steadily developing power and efficiency as a minister of finance; in the dedication of churches, and leading in special financial efforts. The calls for his services came from almost every State of the Union. At last he felt himself impelled to accept this special ministry as his life work. Upon his retirement from the State secretaryship, the State Convention of the Churches of Christ, meeting in Bloomington on May 18, 1926, recognized Mr. Cauble's call to this larger ministry in the following resolution:

> "During the thirteen years of Mr. Cauble's services with the Association he became a church dedicator of national reputation. He has dedicated churches in twenty-six States, the District of Columbia, and in Canada. Indeed, we Hoosiers think that the mantle of L. L. Carpenter, that prince among church dedicators, has fallen upon the shoulders of our own Commodore W. Cauble.
>
> "Therefore, Be It Resolved, That we, the Disciples of Christ in Indiana, in convention assembled, in Bloomington, this the 18th day of May, 1926, hereby express our sense of loss that is to be sustained by the Association and the work under its care, by the conclusion of the efficient services of Brother Cauble.
>
> "Be It Further Resolved, That we express to him our thanks for services rendered the cause of Christ in Indiana, and that we express our deepest interest in

> his future work and wish him Godspeed as he goes forth to the greater work of the kingdom for which he is so eminently fitted.
>
> "Be It Further Resolved, That we commend Brother Cauble to the Brotherhood at large as a church dedicator whose ability is unquestioned and in whose integrity we have the utmost confidence."

That great church dedicator of the past generation, F. M. Rains, of Cincinnati, paid Mr. Cauble the following tribute:

> "C. W. Cauble is entirely at home in a church dedication. He is blessed with resourcefulness, tact, and good cheer, all reinforced with sound Scriptural argument. He appeals to the highest motives. He wins hearts, opens pocket-books, and leaves a deep and permanent spiritual impression. His good presence, his clear voice, his optimistic outlook, and his world-embracing views, all combine to make him delightful on the platform. He has enjoyed uniform success and I rejoice exceedingly in the splendid service he has rendered."

The reading and study of the History of the Disciples of Christ in Indiana is a matter of the utmost importance. A generation has come forward that is not acquainted with the ideals, the purposes, and the spirit of this great movement. Those living today should be made familiar with the great personalities connected with this history. The attempt to write a complete history of this communion in Indiana has never before been undertaken. Mr. Cauble has, therefore, done a pioneer service for our Brotherhood in Indiana. Using the spare time of a very busy ministry he has made his contribution to the history of the Christian Churches in this State. We trust that the volume which he has written may have a very wide reading.

G. I. Hoover

Disciples of Christ in Indiana

CHAPTER I

ONE HUNDRED YEARS AGO

1788 Absolem Littell 1862

It was the summer of 1799. Absolem Littell, a Presbyterian of high standing, left Pittsburgh on a raft of his own construction bearing horses, cows, chickens, household goods, and his family, bound for the "far West." After spending some three weeks on the river he landed on the north bank of the Ohio, a few miles above the Falls. This was an event of major importance in the life of the Christian religion on this frontier. Two lads—Absolem, eleven, and John T., nine, soon united with the first Protestant church organized in Indiana Territory and became community leaders in this new wilderness.

How rich in destiny! Some of the most important events in American history had recently been enacted. On June 24, 1778, George Rogers Clark with about a hundred and fifty soldiers started from Corn Island down the Ohio River in a few small boats on a campaign of conquest. This expedition finally culminated in the capture of Vincennes on February 24, 1779. By this victory the Northwest Territory was later added to the possession of the United States and the Mississippi River became the western boundary.

In recognition of this heroic service the legislature of Virginia granted to General Clark and his men nearly one hundred and fifty thousand acres of land. This was known as "Clark's grant," which later became Clark County. Clark did his utmost to use this to the advantage of his soldiers. In 1784 he founded Clarksville, the first all-American town in Indiana Territory, and made an effort to establish an enterprising community, but he was not so successful as a town-builder as he had been as a soldier.

By the conquest of the Northwest Territory the Ordinance of 1787 which granted free soil, free schools, and a free church in a free State was made possible. This compact was second only in its importance to the Declaration of Independence and the Federal Constitution. Daniel Webster said, "The Ordinance of 1787 deserves to be remembered as long as the Ohio River shall flow."

The Littells were among the first settlers to make their home in Clark's grant. Few had ventured to cross the Ohio River. There were less than five thousand Americans in Indiana Territory in the year 1800. There was no choice as to the church to join. There was just one in that region. This church was one year old when the Littells arrived. It had been organized by Isaac Edwards, a Baptist preacher from Kentucky. Laborers were few, preachers were at a premium. At the March meeting in 1802 the church passed a resolution to pay the ferriage of anyone who would come over from Kentucky and preach for them. Better days were just ahead. Indiana Territory soon began to grow and increased twenty thousand in the first decade of the nineteenth century.

In his *History of the Oldest Baptist Church in Indiana,* W. H. McCoy (page two), says: "November 22, 1798, we, the Church of Christ on Owens Creek, County of Knox, in the Illinois Grant, are constituted as a church on the principles of the Baptist Confession of Faith adopted at Philadelphia in 1765. We hereunto set our hands this day and date above written—John Fislar, Sophia Fislar, John Pettet, Cattern Pettet." The church did not meet long on Owens Creek. The record says that in July, 1801, Elisha Carr was received by experience and baptism. At the next monthly meeting the church met in the home of Mr. Carr for two days. A little later he gave the ground near Silver Creek on which the church-building was erected and the church took the name of its local "Jordan."

The Littell brothers soon became members of this church and each served as its pastor while it was still in Baptist fold. In his *History of the Baptist Church in Indiana* (page 45), W. T. Stott says, ''November 29, 1819, the church agreed to buy a dictionary and a concordance for Brother John T. Littell, the pastor.'' Mr. Littell served until 1825 when he resigned to go to the Muddy Fork Church and his brother Absolem was elected to serve as leader. For thirty years this church had a splendid growth, numbering two hundred and thirty in 1829. It led in the formation of the Silver Creek Baptist Association organized on July 24, 1812. This association held yearly meetings from 1812 to 1837. One is deeply impressed with the strength and character of the rugged pioneers as he reads the history they left, but he notes an unrest in Zion which grew more and more alarming until the sad end came.

In 1823 some of the Baptist preachers began reading the *Christian Baptist*. Thus they became students of Alexander Campbell. To be convinced meant action to these men. In 1825 an attempt was made to drop the word ''Regular'' from the name of their association. This failed. ''Is a church governed by the Scriptures or by the articles of faith?'' was a question that gave them much concern. The mother church was a storm center in this controversy. According to Mr. McCoy the ''isms'' advocated by Alexander Campbell were imbibed by a majority of the members of the church in 1828. The Articles of Faith on which the church was constituted were voted out of the Constitution and a split in the church was the result. On Saturday, May 23, 1829, the division took place. Each party had met at the church on the usual day for business, but the minority, being aggrieved by the action of the majority, withdrew to a ''shade'' in a large basin not far from the meeting-house. This minority received the opprobrious epithet, ''The Sink-Hole Elect.'' In this shade, with prayers and tears, a remonstrance was prepared by the minority and they determined to stand fast, maintain the Baptist faith, ask for their constitutional rights, and they declared themselves the Silver Creek Baptist Church. In August they joined the Lost River Baptist Association.

The minority, having thus declared itself the church, preferred charges against the majority as "Having departed from the faith and practise of the church." The majority also declared itself the Silver Creek Baptist Church and decided that the minority had "Gone out from them and were, therefore, no more of them." For a time the minority enjoyed some prosperity, but according to Mr. McCoy the schism of 1829 caused by the propaganda of the *Christian Baptist* resulted in the gradual growth of extreme views by the minority party in regard to the use of "means" in the salvation of sinners. In their endeavors to avoid the dangers in the doctrine of "salvation by works" it appears that they were led in no small degree to condemn the use of all human instrumentalities.

When the cause of missions became prominent the movement was regarded by many of this church as an unscriptural innovation. In the year 1833 the Lost River Association passed a series of resolutions advising her churches to oppose "a salaried ministry, an educated ministry, missions, Sunday-schools, tract societies, temperance societies, and similar benevolent enterprises." At this time the membership was seventy. Sixty-five of this number went with the anti-mission element of the church. Five took the missionary side of the controversy, resulting in a second division.

One will get an idea of the intense feelings on this subject from the following quotation from *McCoy's History* (page 5): "Elder Wilson said, 'The mission societies, Sunday-schools, tract societies, and temperance societies are of the devil and his work.' To this Deacon McCoy replied, 'Do you say that these societies are of the devil? I tell you, nay! Through the blessing of God the influence of these for good will extend to the end of the earth. Sir, you might as well expect to turn the waters of the Ohio River upward by standing on its banks at the Falls and throwing straw by straw into its current as to expect to stop the good influence of Sunday-school and missionary societies.' "

Writing on this subject Dr. Stott, *Indiana Baptist History* (page 48), says: "The anti-mission element claiming to be the Old Silver Creek Church, continued its connection with the Lost River Association until that body became extinct on account of its anti-mission spirit." According to Mr. McCoy, who wrote his history in 1880, there was only one member living at that time who belonged to this anti-mission church. There was a small missionary Baptist church of some thirty-five members. He says, "On July 1, 1837, these members organized the Charlestown Baptist Church. It numbered nine at the time of its reorganization. At no time did the church number more than thirty-five."

The majority movement led by the Littells remained in the old meeting-house and took the name of the Silver Creek Christian Church. They met with other churches as the Silver Creek Association until the year 1837. Their last meeting was held at the Friendship meeting-house in Washington County. The minutes, signed by A. Littell, scribe, says, "The brethren met at the Friendship meeting-house by appointment and after being called together in the usual form it was agreed to do away with the name of the association and to have an annual meeting on the same day of the year, commencing on Friday before the fourth Lord's day in August of each and every year, and to dispense with all forms and usages belonging to authoritative bodies."

The last paragraph and many of the facts previously narrated are taken from the original record of the Silver Creek Association. Absolem Littell Crim, who bore the name of his grandfather, placed in the author's hands a few months before his death, this historic document. Writing from West Frankfort, Ill., he says, "The writer, A. Littell Crim, known in Clark County in my youthful days as Litt Crim, grandson of A. Littell, whose name appears as Scribe after the 1826 meeting, being possessor of and owner of this book through my grandfather and my mother, Mrs. Tilsey Ann Crim, and believing that it may be appreciated as of some value to the brethren, through the kindness of Brother C. W. Cauble, I hereby present the same to the Disciples of Christ—the Church of Christ in the State of Indiana—this twelfth day of March—my sixty-ninth birthday, 1928. A. L. Crim.''

This is written in A. L. Crim's own hand and follows the page recording the end of the Silver Creek Association written by his grandfather ninety-one years before. The Littell brothers were the leading spirits in Clark County in the early days to plead the cause of Reformation. Madison Evans, in his *Pioneer Preachers,* says, ''Like Saul from their shoulders and upward, the Littells were higher than all the people.'' In January, 1820, Absolem assisted in the organization of the first Baptist Church in New Albany. In the course of a few years this church followed his leadership into the Reformation. It has the distinction of having had the largest membership, two hundred fifteen, represented, at the first State meeting in Indianapolis in June, 1839. The Silver Creek Christian Church of one hundred years ago is known today as the Stoney Point Christian Church.

1785 John Wright 1851

The Littells were the first to arrive, but John Wright was the first man to dream of a new order in religion. In 1807 he crossed the Ohio River at the Falls. He was baptized the next year by William Summers, a Baptist preacher. In January, 1810, he moved to Blue River, four miles south of Salem. In a short time his father, Amos, and his brother, Peter, came to join him in his new home. These three men were schoolteachers and preachers.

One of the first things they did was to organize a Free Will Baptist Church. This was accomplished in one year. In less than ten years they had organized ten Baptist churches and united them in the Blue River Association. From the very first John Wright opposed creeds and wanted to take the Bible as his rule of faith and practise. At a regular meeting of the Blue River Church in 1819 he offered a resolution in favor of discarding party names and calling themselves by some name authorized in the Scripture. "As individuals," he said, "we should be called Friends, Disciples, or Christians and as a body, should be known as the Church of Christ or the Church of God." These changes seem to have been made without any opposition.

The Wrights began at once to plead Christian union and to invite others to stand with them upon the one broad and true foundation. They earnestly worked for the reformation of the churches and by 1821 there was scarcely a Baptist church in that region.

The author has recently come into possession of the original records of this church and a mission that it organized on Mill Creek. The first paragraph of the Blue River history reads: "At a yearly meeting of the Church of Christ at the home of Brother Phillip Copple on Mill Creek, Washington County, State of Indiana, September 15-16-17, 1821, at the request of the brethren composing the yearly meeting, a committee was chosen to arrange and regulate the house of the Lord for the good of society and the glory of God. This committee of fourteen returned and read the following report:

"First, agreed that each church keep a short record of the proceedings done by them and that each member's name be respectfully entered on the church book.

"Second, that each church make a report to the yearly meeting of their standing and future requests.

"Third, motion made, and agreed to — that any minister of the Church of Christ in our connection, if he should preach any doctrine contrary to the true spirit and meaning of the gospel and persist in his error, the church shall have the privilege to call for the elders of any church of the same order to assist them in judging his doctrine, and if condemned, let him be silent in the church; and if he should wish an address, let him appeal to the yearly meeting, and there be heard and tried by the elders and brethren of the meeting.

"Fourth, motion made and agreed to—that the true spirit of the gospel of the Church of Christ, is that she take heed to, watch and pray and persevere through grace with faith that she may obtain the crown of life.''

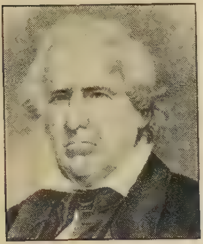
John Wright was the secretary of this committee. On the first page of the original record of the Mill Creek Church appears the following: ''At a meeting on the eleventh day of May, 1822, at Brother John Wright's on Blue River motioned and agreed to, that a monthly meeting be held on Mill Creek, called the West Branch—chose Brother Peter Wright for Elder and Jacob Grubb for clerk—yet to remain one church'' (we would call this a mission).

A meeting held in Blue River meeting-house on the second Saturday in March, 1836, left the following record: ''Motioned and agreed to—to choose a clerk and enroll the members' names belonging to the Blue River Church, abstract from the West Branch on Mill Creek.'' At a meeting held in Mill Creek meeting-house on the first Saturday in April, 1836, ''Motioned and agreed to—to enter the names anew—abstract from the Blue River Church.'' John Gilstrap was chosen clerk. This would indicate that these two churches became independent organizations in 1836.

The Mill Creek Church was one of the largest and most noted for nearly forty years in southern Indiana. At the seventy-fifth anniversary of the Central Christian Church, Indianapolis, Judge Robert Denny said: ''The churches in Washington and adjoining counties formed what was known as the Mill Creek Conference of Christian Churches and established a permanent camp-ground at the Mill Creek Christian Church about five miles southwest of Salem. Here, for twenty years or more, conference meetings were held each year, including the first Lord's day in September. Harmony and fellowship prevailed among all the churches. In fact, all former distinctions disappeared by the year 1840 and the cause was greatly strengthened by these conference meetings. For several years I attended these meetings and many converts were added.

''In 1839 ninety-five came into the church and I was one of the number, tho not quite twelve years of age.''

PIONEER PREACHERS



Absolem Littell

John Wright

Joseph Hostetler

Elijah Goodwin

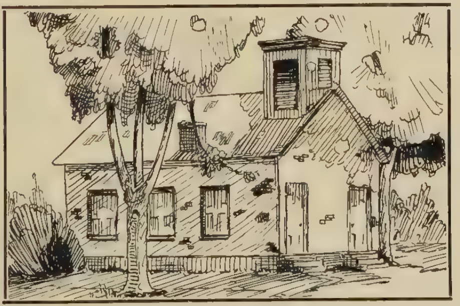
CENTURY-OLD CHURCHES

Stoney Point Christian Church

BLUE RIVER
CHRISTIAN CHURCH
ORGANIZED

Blue River Christian Church

Liberty, Orange County, Christian Church



First home of Bloomington Christian Church

PIONEER PREACHERS

CENTURY-OLD CHURCHES

Beverly Vawter

Union Marion County Christian Church

John P. Thompson

First home of Fayetteville Christian Church

Elijah Martindale

Bethel, Wayne County, Christian Church

Michael Combs

Early home of Crawfordsville Christian Church

Then Judge Denny tells at length of a wonderful meeting held at this conference in 1842. He says, "In my sixty-nine years of membership in the church I have witnessed many refreshing scenes, but never saw another such overwhelming manifestation of the power of the gospel as I saw on this occasion." Robert Denny was a direct descendent of the Wrights. In the spring of 1864 he came from Campbellsburg to Indianapolis, with his family and at once united with the Central Christian Church. These facts are gleaned from the very interesting paper Judge Denny read at the seventy-fifth anniversary of the Central Church in June, 1908.

The oldest deed the author has seen made to a church of Christ in Indiana was dated February 11, 1826. In it Phillip Copple and his wife, Anna, deed to Richard Gilstrap, Phillip Beck, and Jacob Grubb, trustees of the Mill Creek meeting-house of the society of the Church of Christ, one acre of ground. This deed also includes a spring. This church had a wonderful growth. It outgrew its building and the membership became widely scattered. Late in 1859, by mutual agreement, they separated and formed two organizations. All who lived north and east of Mill Creek were supposed to go north and form a new church; all who lived south and west were to go south and build. Two sets of trustees, consisting of five men each, were elected. The record does not give the names of the southern group. Under date of December 5, 1859, Josiah T. Johnson says, "I certify that Peter Cauble, William Purkhiser, Josiah T. Johnson, Robert Mitchell, and Thomas B. Combs were duly elected trustees to serve during the approbation of the church. They chose the site of an old fort near Blue River and named their church Fort Hill.

The group that went south chose a beautiful woodland site of some two or three acres and gave it the name of Kansas. Each built a house of worship in 1860. The fine spirit of brotherly love existing in these churches is seen by the fact that these two houses were built from the same plans and are exactly alike. The author finds it hard not to continue this history further as his father's people were members of the Fort Hill Church and when his mother's family came into the Kansas neighborhood, soon after the Civil War, they united with that church. It was in this Kansas Church on Saturday, the seventh of September, 1894, that the author made his confession of faith.

But back to the Wrights. In 1821 the Baptist Association was changed to a yearly meeting. Human names were discarded and Bible terminology introduced. They began in earnest the work of reformation. By 1823 there was scarcely a Baptist church in that region. At this time there was a controversy going on among the Dunkards concerning trine immersion. With this open door of opportunity they began to plead peace and unity among these brethren. John and Peter Wright were appointed messengers to the yearly meeting of the Dunkard Association. This venture was very successful. It seems that the union was formed at the first meeting. The Dunkards were easily persuaded to call themselves Christians.

No man ever did more for New Testament Christianity in southern Indiana than did John Wright. E. B. Scofield says (*Church of Christ*—Brown, page 218): "Through the leadership of the Wrights, the Littells, and others, a glorious work was consummated. In the year 1823 at New Albany, more than three thousand struck hands in one day, not in person, but by their legal representatives, all agreeing to stand together on the one foundation."

A little later at the suggestion of John Wright a correspondence was begun with the New Lights, looking toward a union with that body. This led to a meeting near Edinburg in the summer of 1828, of representatives of the Dunkards, Baptists, and New Lights. Many preachers and great crowds were at this meeting. Beverly Vawter spoke for the New Lights, Joseph Hostetler for the Dunkards, and John Wright for the Baptists. Madison Evans says, "This meeting was so complete and so perfect in its union that only one church in all the vicinity refused to enter the coalition, and it soon died of 'Chronic Sectarianism.' "

For forty-one years John Wright gave his all to the cause of Christ in Washington and counties near by. As the author read of his passing on as recorded by Madison Evans he was reminded of the death of Socrates. In his last sickness he summoned his children around him. Jacob, who was preaching in New Albany, was the last to arrive. When he came in the father said, "My son, I am just waiting for my discharge." Then he asked Dr. Benedict to write his obituary and expressed a desire to have J. M. Mathes preach his Christian farewell from Rev. 19:13. He reflected that he had lived in Washington County for over forty years and did not think he had an enemy in it. He said he wanted to make one more appeal through "Little Jimmie," as he called Brother Mathes. It seemed that he wanted his funeral discourse to be a gospel sermon. Then he said to J. L. Martin, "Brother Lem, you will see to making my little house"—meaning his coffin. After remarking that he was ready to go he said to his son Jacob, "There is one thing I have forgotten; Abram Kern and I were appointed messengers to the annual meeting of the Silver Creek District. I want you to go with Brother Kern to introduce him; he will be a stranger there." His last words on earth were, "For we know that if the earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Then he closed his own eyes, folded his hands, and breathed softly and still more softly until he fell asleep in Jesus.

1797 JOSEPH HOSTETLER 1870

In 1817 Joseph Hostetler came from Kentucky to Washington County. Here he remained for two years, moving on to Orange County and settling near Orleans in what has been known for many years as the Liberty neighborhood. He worked by day cutting the timber and studied his Bible and English Dictionary by night. On September 19, 1819, with the aid of John Ribble he organized a church of thirty members, "on the foundation of the apostles and prophets." This was a nominal Dunkard Church but from the very beginning their goal was

New Testament Christianity. The deed dated July 21, 1828, says, "Christian Leatherman and his wife, Barbary, deed to John Ribble, Christian Hostetler, Joseph Hostetler, David S. Lewis, and Jacob Snider—trustees of the Lost River Church of German Baptists or Dunkards, ground for a church-building."

The Dunkard churches in Indiana about this time determined to form a separate association, being unwilling to observe the rules of the churches in Ohio and Eastern States. On a certain day the delegates met, organized, and proceeded to enact new laws for the government of the church. Against this action Joseph Hostetler, Peter Hon, and Abram Kern strongly protested. In the year 1821 their association met with this church for its annual meeting. Joseph Hostetler was ordained to the ministry. While he was on his knees his Uncle Adam presented him a small Bible, saying, "Preach and practise only what you find in this book." This solemn moment so impressed young Joseph that he gave more study to the Book and soon found himself one of the most outstanding advocates of New Testament Christianity.

Soon the first volume of the *Christian Baptist* fell into his hands. His preaching became more and more opposed to creeds and he was constantly breaking with all ecclesiastical authority. The brethren soon began to question his soundness in the faith and at the annual meeting in 1825 he was accused of preaching heterodox opinions. They cautioned him but no decisive action was taken. He continued to preach throughout the year, however, with more and more freedom, but the opposition continued to grow, and in order to meet this rising tide he announced that on a certain day in the spring of 1826 he would preach in Orleans on the subject of "Primitive Christianity." He spoke for an hour and a half from the text, "The disciples were called Christians first in Antioch." He discussed the name, the manner of becoming a disciple, and creeds. The preachers present attempted no reply but adopted a policy which was, ever has been, and still is, more effective. They whispered softly, "Oh, what a pity that so great a young man, so useful and so promising, should thus destroy his influence in such a way."

Then they publicly accused him of damnable heresy and attempting to change the custom of the fathers. They reasoned with him, saying, "Unless you repent and recant we shall bring the matter before the proper authorities and expel you." But he continued his preaching with boldness. He was soon notified that on the next meeting of the association he would be required to answer the charge of heresy.

Desiring that all the brethren should understand something of this situation and get the full import of the proposition he decided to visit the churches that would have a voice at his trial. He made a tour of these churches, explaining the situation and proclaiming the ancient gospel. On this journey he baptized more than a hundred people. When the day of trial came he made his own defense, claiming that he opposed no practise of the Word of God and that he taught only what was clearly expressed in the Holy Scriptures. In his defense he referred to the intolerance of all creed-makers and to the long list of martyrs that had been beheaded because of their opposition to human creeds. Then he exclaimed, "Do my brethren accuse me of the same and are they willing to give their voice against me? Must I go the way of all martyrs?" To this they replied, "No. No." When the vote was taken all but five were in his favor. He later said that in escaping excommunication on this occasion he made more converts to primitive Christianity than he had ever made before on any one day.

So great was the confidence in him that the brethren appointed him to deliver the annual sermon at the yearly meeting. Public sentiment rapidly underwent a change in favor of the Bible as the only platform on which Christians should and could unite. When the association came together there were delegates from the Free Will Baptists, New Lights, and Dunkards. They were all gradually coming together on the foundation of the apostles and prophets. From 1827 Joseph Hostetler was regarded as a preacher in the current Reformation. He traveled with

Peter Hon and Abram Kern in Kentucky and Ohio, during the next few years and helped to establish many of the churches in Lawrence, Harrison, Jackson, and Clark Counties.

From the very beginning the Liberty Church was a strong organization. As previously indicated in the deed made in 1828 it was known as a Dunkard church, but little by little it came to take the New Testament position and in a little while was numbered among the Christian Churches in Indiana. It numbered one hundred as reported at the first State meeting in Indianapolis in 1839. Joseph Hostetler, C. Hostetler, and D. S. Lewis were the elders listed on this occasion. Joseph Hostetler will be remembered as establishing the Liberty Church, which has been a beacon light and a mother church to many congregations in Orange and surrounding counties. He also has the distinction of having done more than any other man to lead many of the Dunkard churches in an early day into the liberty and freedom of New Testament Christianity.

1807 ELIJAH GOODWIN 1879

In the fall of 1809 Elijah Goodwin made a western tour from Urbana, Ohio, to the Mississippi Bottoms near East St. Louis. He made this trip as a boy of two in the arms of his mother and his grandmother Goodwin. After suffering from chills and fever for three years the families decided to return to Ohio. Soon after crossing the Wabash River winter overtook them, and they camped in a deserted log cabin about six miles north of Princeton, Ind. By the next spring they had learned to like the country and decided to seek a home in the neighborhood. They soon bought a small tract of land close to where the town of Washington now stands.

The Goodwins were Methodists. The first reading Elijah did consisted of Wesley's sermons and the lives of some great preachers. He could never bring himself to have the feelings that a Methodist was supposed to have. When he was about thirteen years old some newcomers who called themselves Christians, but whom the people called New Lights, settled in the community. He then heard a different style of preaching. The former preachers dealt largely with hell-fire and damnation but these new ministers talked about the love of God and the death of Christ for sinful men. They taught that Christ died to reconcile men to God and not to reconcile God to man. That kind of preaching pleased the boy very much.

He says, "On a Saturday night I resolved to go forward to be prayed for. I took a seat near where the preacher stood and when the invitation was given I gave him my hand without having to go forward. Soon after this I united with the Church and nothing was said of baptism. The order of this church was to immerse all who desired it. They would not sprinkle, but did not insist on people being baptized. If a person joined who had been sprinkled and was satisfied they would receive him; if he had never been baptized and did not care to do so they would receive him. I wished to be baptized. I was then in my fourteenth year. I soon began to speak in public. In the fall of 1825 I attended the Indiana Christian Conference which met in Blue Springs, Monroe County, later called the Harmony neighborhood. I was asked to preach on Monday evening. I was in my eighteenth year." Some responded when the invitation was given. Among them was the late Judge Eckles, of Greencastle. Goodwin was ordained to the ministry during this conference.

The conference for 1826 met at the Union Church in Owen County. After attending this conference Mr. Goodwin made a preaching tour through the State of Illinois, arriving home late in the fall. He spent the winter preaching in his own neighborhood. Early in the summer of the next year he preached at a number of places in Putnam and Monroe Counties. He was joined by P. E. Harris. These two men held a meeting at the Union Church, Marion County, near Clermont. The reader must bear in mind that all of these churches at that time belonged to the Stone movement. After closing this meeting on the third day of July, 1827, Goodwin went by previous arrangement to meet some friends at the home of Mr. Morris, in Indianapolis, who was then the auditor of State. A number of preachers celebrated Independence Day in this hospitable home. Leaving Indianapolis in the company of James Hughes, a noted Kentucky preacher, Goodwin extended his route as far east as White Water and went as far south as Brookville. From this latter place he returned to Bloomington in time for the fall camp-meeting that year. At this meeting he was appointed to preach for the Indiana Conference for six months.

Hearing of this arrangement the Wabash Conference, located farther west, asked him for the remainder of his time. These two conferences made a circuit of six hundred miles, which he made in eight weeks' time. He was promised no salary. The brethren simply told him he should not want. This circuit included the following counties: Daviess, Martin, Orange, Crawford, Lawrence, Brown, Monroe, Owen, Putnam, Vigo, Vermillion in Indiana. Then he crossed the Wabash River and made the following counties in Illinois: Edgar, Clark, Crawford, and Wabash. Then he crossed back into Indiana, taking Posey, Gibson, Vanderburgh, Warrick, DuBois, and back to his home in Daviess. He preached almost daily and often twice a day. Most of these meetings were held in private homes. There were only seven meeting-houses belonging to this body of Christians at that time in this circuit—two were in Posey, one in Gibson, one in Daviess, one in Orange, one in Crawford, and one in Lawrence County, Illinois.

As would be supposed he had many hardships on these tours. Let us give you one. He says, "On my first round while in the Salt Creek Hills (probably in Lawrence County) my pony gave out. The brethren decided that the work should not cease for the want of a horse; so a brother loaned me one, hoping my horse would be well when I returned. On my return in eight weeks, I found my pony still too lame for service. A young man proposed to sell me a horse for forty dollars and take my note and let me pay it with offerings that I would receive during the year. I made an effort to get the money, but was not successful. On my last trip, by taking my pony at twenty dollars I was able to settle with the young man and get my note.''

But there were some roses with the thorns. Of all the early adventurers in the field of religion in Indiana, Goodwin is the only man to leave any record, as far as we know, of any love affair. For the inspiration this might be to some faint heart, if any such should live in the future, this incident is recorded. Mr. Goodwin reveals his heart.

''Having crossed the Wabash River from Illinois at Coffey Island in March, 1828, I struck the road for the Union Church, where I was to preach the next day. There was a lady member of this church by the name of Jane M. Davis. I had often seen her at church, but I had no intimate acquaintance with her. I had always been very careful to pay but little attention to the ladies. I did this in order to avoid any silly gossip. On this occasion I felt inclined to put up with Brother Davis and become better acquainted with his daughter. After proceeding some miles on the way, I came to the road that led to Brother Simpson's. 'Shall I turn aside and go to Brother Simpson's and get up a meeting for the night, or shall I go to Brother Davis'?'

''I had feelings such as I had never had before when thinking of making a call. I said to myself, 'If I go to the home of Brother Davis, Miss Jane and I shall be married. Would that be right?' I could give no reason for these strange feelings. What should I do? I halted. It then occurred to me that about a half mile ahead there was another path leading to Brother Simpson's. I decided to go to that path and settle the question by the time I had reached it. There were light March clouds floating in the air and by the time I reached the path of decision it began to rain. This, of course, made it unfavorable for a meeting that night, so I pursued my way and soon found myself in the home of Brother Davis. I was cordially received but I presume no one of the family thought of what was passing in my mind. In the evening I obtained an interview with Miss Jane and, I suppose, like all boys, I was much embarrassed, and could find little to talk about. But in some way I got to the question."

The rain ceased. The sky was bright. On the fifth day of the next August Miss Jane became Mrs. Goodwin.

1789 BEVERLY VAWTER 1872

Father Time dims the pages of history. Some of the most adventurous preachers that ever proclaimed the gospel of Christ in the State of Indiana have been almost forgotten. John McClung is one of them. He was an enthusiastic follower of Barton W. Stone in Central Kentucky. He came to Jefferson County, Indiana, in 1812, with missionary zeal. He was a preacher in what the people called the New Light Church. Within twelve months he had organized the church at Kent called the White River Church. In 1817 he organized the church that is now known as Liberty, Jefferson County. His work in southern Indiana ended in 1822 when he came to Indianapolis and preached at the invitation of some old Kentucky friends. Some historians give him the honor of being the first preacher to proclaim the gospel in the capital city. Another word will be written concerning this man in connection with the cause in the city of Indianapolis.

Before leaving Jefferson County, John McClung inspired Love H. Jameson, a boy of ten, to become a minister. On the first day of January, 1817, he baptized Beverly Vawter and his wife. The record says, "It was a bitter cold day and the garments of Mr. and Mrs. Vawter froze upon them as they walked from the stream to the nearest house." They became members of the church organized in their neighborhood, now known as Liberty.

Mr. Vawter served this church first as deacon. They had weekly social meetings and he was pressed into service. He had a burning passion to preach, but the thought of a divine call gave him much concern. He was Calvinistic in his thinking and had inherited much of that tendency. Finally an uncle said to him, "A good opportunity to do good is the best call you could have to the ministry.'' This seems to have settled that important matter for him.

Accordingly, in 1819 he was ordained to the ministry. At this time he owned a carding machine which helped to pay expenses. In 1820 he got his machine in successful operation and was able to employ a man to take care of his business so that he could give his time to the preaching of the Word. His first tour was to Monroe County. Here he found some strong New Light churches and they greatly encouraged him in the good work. The burden of his preaching was the sufficiency of the Holy Scriptures for the government of the church. The next year he traveled extensively with Jesse Mavity. In the next few years he organized many congregations in Jefferson and surrounding counties.

Evidently denominational lines were not drawn as closely in that day as they were later, as we find Vawter in Greensburg in 1826 in a meeting with Joseph Shannon and a Baptist preacher named Douglas. ''In one of his sermons,'' Madison Evans says, ''he taught sinners how they might obtain citizenship in the kingdom.'' He quoted Acts 2:38. He repeated his text more than once during the sermon. This offended Mr. Douglas, who said to him after the service:

''You preached rotten doctrine today.''

''What did I preach that is wrong?'' Vawter inquired.

''It is not wrong,'' said Douglas; ''it is rotten. Rotten as a pumpkin, sir. You preached baptism for the remission of sins.''

''Did not Peter preach the same?'' Vawter inquired.

''Yes, but he did not mean it; he meant 'because of,' '' Douglas said.

Vawter was anxious to know how Mr. Douglas had learned all this. In the conversation that followed Mr. Douglas said: ''A man has recently passed through Kentucky preaching that doctrine and doing great mischief to the Baptist churches. That man, sir, was Alexander Campbell.''

It seems that Vawter had never heard of Alexander Campbell. Evans says, ''Mortified by the difference of opinion between him and his senior coworker he took his Bible, strolled into the forest, read it, and prayed God to guide him in his way of truth. He read and reread this quotation that had offended Mr. Douglas.'' But he kept on preaching this doctrine and he later said, ''I never could understand why Peter did not say what he meant or why he should not be understood to mean what he said.''

One morning when they met at the water's edge for baptism Mr. Douglas preached on that subject and gave a synopsis of Mr. Campbell's views. Mr. Vawter always felt that he did this for his benefit. He did it fairly, and labored long to refute the doctrines stated. After the meeting was over Vawter said, ''Brother Douglas, you did me a great service today in telling me how Alexander Campbell presents this subject. You did not refute his arguments.''

From that day Beverly Vawter began to proclaim with all boldness the gospel as he understood it to be declared by the apostles. On returning to his home in Jefferson County he began to preach this new doctrine. He was surprized that his new interpretations were so readily accepted by some of the people of the community. Thomas Jameson and his wife, who were leaders in the New Light church at Liberty, agreed with him from the very first. After preaching one day a Mr. Humphreys, who was not a member of the church, came to him in the churchyard and handed over three dollars, saying, ''That's the doctrine, Brother Vawter, preach it. You will meet opposition, but it will give way before the truth.''

Vawter says that this was the first money he ever received for preaching, and the first time he was ever encouraged to preach the plain word of God. Coming from Mr. Humphreys, a non-church man, he was encouraged very much.

Beverly Vawter was one of the strong men in the Edinburg Conference in 1828. Madison Evans says, ''There were fifteen preachers present, but Vawter was the only one whose preaching seemed to be acceptable to all parties, and he was pressed into service.'' As indicated before, John Wright was the leader of the Baptist and Joseph Hostetler of the Dunkard. As the object of this meeting was to bring the New Lights into union with these two religious bodies, and as Vawter was the most outstanding leader of the Stone followers, it was, of course, the part of wisdom to press him into service on this occasion. The outcome was successful; a union was formed in which the Bible was taken as the creed of the church, and they determined to call themselves by the name Christian.

This meeting encouraged Beverly Vawter very much and he went home with a new zeal. In the spring of 1830, after preaching a funeral in the White River Church at Kent, he was invited by Samuel Maxwell to deliver a sermon immediately on the ''Government of the Primitive Church.'' This he did and without leaving the house a reorganization was formed and the Church of Christ at Kent was brought into being.

After reading the life of this good man as recorded by Madison Evans, and many references to him in the literature of his day, the author feels like closing this word with three observations. Beverly Vawter baptized Love H. Jameson and always took delight in referring to him as his ''son in the gospel.'' He organized seventeen churches in Jefferson and surrounding counties and immersed more than twelve hundred people. He always believed heartily in cooperation and probably did as much to bring the churches together in this good work as any other man in his neighborhood.

At his suggestion, at a mass-meeting in North Madison, in 1853, a system of cooperation was devised. Six counties went together for this work. Vawter was appointed agent to raise the money without salary. In the course of fifteen months he placed in the treasury over one thousand dollars in cash. This sustained his son, Philemon and John Brazelton, in the evangelistic field for one year. As an appreciation the board voted him a compensation of two hundred dollars and urged this saint to continue in his work, but his health would not permit.

1795 JOHN P. THOMPSON 1871

Early in the nineteenth century the question of slavery became a bone of contention in many churches. The Bracken-Baptist Association of Kentucky divided on this issue. The majority were "stand-patters." The anti-slavery group called themselves "Friends of Humanity," organized a new association, and petitioned the State legislature for a gradual emancipation of the slaves. This brought these early Emancipationists into disfavor with the majority of the body politic.

John P. Thompson as a boy in his teens took an active part in this new cause for freedom. He became so unpopular that he realized his outlook was not bright in Kentucky. Longing for more freedom he anticipated the Mason and Dixon line in March, 1821. Like many another adventurer of these early days he was both a school-teacher and a preacher. When he came to Rush County he found an opportunity for all his splendid talents.

He united with the Flat Rock Baptist Church and began to preach for them once a month. In the fall of this year he was sent as a delegate to the White Water Baptist Association. He was elected secretary of this yearly meeting. This group was divided into two parties called the "Means" and "Anti-Means" Baptists. This gave him no little trouble. To add to his confusion in the year of 1826 he subscribed for the *Christian Baptist,* in which he got accounts of remarkable meetings being held near his old home. Newcomers brought to him interesting stories of what was happening in Bracken and adjoining counties in Kentucky. He resolved to visit the scenes of his childhood and investigate these new teachings.

He visited his old home in the summer of 1828. The leading preachers were Walter Scott and Raccoon John Smith. Scott made him think. Smith stirred his feelings. He was so thoroughly aroused that he returned home with a new message in his heart. He foresaw the strife and schism that would result in any attempt to change his position. He weighed this matter, spoke of it to his wife, and with her consent resolved to "open his mind and heart to every ray of light and to follow the truth of God at whatever sacrifice of property, friends or reputation." At the next meeting he felt little inclined to preach. His old landmarks had been removed. There was little enthusiasm in his message. The next meeting was held at the home of Elias Stone. It was a small cabin, and a large congregation assembled. Mr. Thompson took his position at the door so all could hear. He did not intend to bring any "strange things." But as he warmed to the occasion the new ideas recently acquired began to stir in his heart. With devotion to God and a sincere desire for his fellowmen, when about half through his sermon, his spirit overleaped all barriers that creeds and traditions had thrown about him.

As if suddenly inspired he proclaimed to his astonished hearers, the "fulness, the freeness, and the simplicity of the gospel of Christ." Madison Evans says, "That service was the beginning of the Reformation in eastern Indiana. Hitherto the people had taken little interest in the study of the Bible, but now that Book is made the most popular one in the community. The people began to call Bible things by Bible names, and to demand a 'Thus saith the Lord.' At this time there were only three houses of worship in Rush County. Thompson was still a nominal Baptist and did not want to cause a division. He was held in high esteem by his church. The orthodox brethren regretted the change that had taken place in his preaching, but they had great faith in him. They said, "Let Brother Thompson alone; when this excitement is over he will teach the converts experience and doctrine. Then he will return to the teachings of the fathers."

At this time we want to introduce to you Ryland T. Brown, twenty years old. You will see him on the stage of action many times in the next sixty years—if you read on. In his address at the Semi-Centennial of the Little Flat Rock Church, delivered on May 15, 1880, he says: "In the spring of 1827 there occurred the first visible ripple on the surface of religious society in this region. The Flat Rock Baptist Association had issued a request that all churches of that jurisdiction conform their articles of faith to the form adopted by the Association. The church on Clifty, of which I was a member, proposed to comply with the request, and a motion was made to rescind the existing articles and adopt those of the Association. I moved a division of the question and the articles were revoked without a dissenting vote. Then I immediately moved that the New Testament be adopted as the exponent and measure of our faith. My motion was seconded and came fairly before the church. For two hours the church struggled to avoid a direct vote rejecting the New Testament, and finally succeeded in laying my motion on the table. Returning from the Medical College in Cincinnati in the spring of 1829 I found the whole country moved by an intense religious excitement, the central figure of which appeared to be John P. Thompson, of the Little Flat Rock Church. He was preaching every night at schoolhouses, private homes, and in a few meeting-houses, going from neighborhood to neighborhood and baptizing the people without waiting for the church to hear their experience and decide on the soundness of their conversion.

"I understood what all this meant, for I had heard some of the great leaders in Cincinnati."

The crisis sooner or later inevitable was now at hand. On the fourth day of July, 1829, sixty members of the Flat Rock Baptist Church withdrew to organize a church at Fayetteville in Fayette County, taking the Scriptures as their rule of faith and practise. They applied for membership in the White Water Baptist Association and one of their elders presented the New Testament as their articles of faith. The application was referred to a committee, with instructions to inquire into the case and report the next year. The report was never made.

"Other churches took this advanced ground previous to this date," says Dr. Brown, "but this was the first church to come into what was later called the Reformation, knowing the full import of their action." This church was known as the Orange Church at the close of a century, and they had a splendid centennial celebration on the first Lord's day in July, 1929."

1793 ELIJAH MARTINDALE 1878

The fathers of the current Reformation were adventurous men. The one who had the most of what William James would call "the variety of religious experience," in his own soul, was Elijah Martindale. In the fall of 1811 he came with his father, John, to Wayne County, and helped to build a cabin on the creek that now bears his name. His parents were staunch Calvinistic Baptists. He married Elizabeth Boyd, who was an ardent member of the New Light Church. He was greatly prejudiced against his wife's religion.

In his autobiography he says, "I thought the New Light religion was mere animal excitement. I once attended a meeting near Jacksonburg where the excitement was carried to a high pitch. The 'jerks' were common in their meetings. One great truth was firmly fixed in my heart, 'You must be born again.' These words followed me day and night. I went to the preachers of the different orders. Some would say, 'Stand still and see the salvation of God.' Others would say, 'Pray on until you find relief.' This last advice I heeded most. My parents were Baptists of the old school, and my wife a New Light. I concluded I had better apply myself to reading and prayer to find my way. I went among all the churches and joined them in worship and was kindly received. I greatly desired to be immersed by a Baptist minister. I often talked with them on the subject. They would say, 'Come to the church.' I answered, 'I do not receive the covenant of the church as Scriptural.'

"A Seventh-day Baptist missionary from New Jersey came into the vicinity. I attended his meetings. After hearing him preach I walked forward, tho he was an entire stranger to me. I told him in the presence of all the people that I wanted him to baptize me. He was surprized and wanted to know why I did not come to join the church. I told him I could not endorse the covenant. After some consultation I was requested to tell my experience. I did so and was approved. Later I was baptized. I now felt happy in the belief that I was in Christ's kingdom, tho not in any of the churches of the contending parties. I was now happy. I wanted others to come and feast with me. I began to exhort at different meetings I attended. I had but little learning; still I was everywhere invited and encouraged to go on in the good work of exhortation.

"I attended a United Brethren meeting conducted by William Stubbs. At his invitation I went with him on his circuit. While we were riding along one day I said, 'Brother Stubbs, were not the persons whom the apostles commanded to be baptized about the same as we call mourners?' After a pause he replied, 'It looks a good deal like they were, but it would not do to form such a rule; we would get too many bad members in the church.' I was very much surprized at this answer, as I had never heard anything like it before. Later when I read of B. W. Stones advocating the doctrine of baptism for the remission of sins it looked as natural as the face of an old acquaintance.

"Soon after this I attended a large protracted meeting of the New Lights. Here I united with the church. I went forward and asked for the privilege of speaking a few words. I felt so anxious to see the people of God united that I wanted to shake the hand of every Christian in the house."

Mr. Martindale's first preaching effort was in Jacksonburg in 1820. "Without knowing any better," he says, "I preached with all my heart for nearly ten years, that faith, repentance, and prayer were the only divinely appointed means, on the sinner's part, for the remission of sins, and that the evidence to the sinner of pardon was a change in his mind and feelings from sorrow to joy. When the poor sinner would say, 'What shall I do?' the answer would be, 'Receive, repent, and pray.' But he would say, 'This I have done, and still have found no peace nor comfort.' In this condition I have known some to linger for months and years. Why did not we tell the poor sinner to arise and be baptized, calling on the Lord? Why did we not preach as Peter did on the day of Pentecost?

"By invitation I made an appointment at Sister

Bucks' near New Lisbon in Henry County. My first appointment in her home was in the year 1826. In 1830 I commenced preaching faith, repentance, prayer, and baptism, all connected as so many links in a chain. I was soon nicknamed a Campbellite. Many of the old brethren began to turn a cold shoulder to me. I had almost embraced the doctrine of baptism as a link in the chain of pardon before I had ever heard of Mr. Campbell, but when I became acquainted with his teachings I was helped much in understanding the Scriptures. The first time I ventured to preach the old Jerusalem gospel was in Mother Bucks' cabin near New Lisbon. This gave me great joy.

"Our Reformation has been careful to avoid enthusiasm, but it could not see the danger of stoicism. Hence, our ordinary meetings have been too cold and dry to make us happy, or convert the unbelievers." Samuel Rogers once said, "We New Lights were so anxious to have all Christians united that when we saw the Baptists making the move to union, we in our haste to meet them ran clear through the temperate zone and joined them in the frigid zone. We have guarded against undue excitement, which we look upon with much fault among our neighbors, until we have come in great danger of coolness and formality."

Most of the churches that Mr. Martindale helped to build up in the New Light body followed him into the Restoration. He did not like the partisan spirit in the church. In his autobiography he says, "The war that now exists between us and the old Christian body is the most unjustifiable of all religious controversies. Too many of our preachers have cut off the ears of their hearers before they could reach their hearts. When the wall of prejudice has been built high it can only be removed by love. This war would never have been waged so intensely if our people had dwelt less on first principles and more on vital goodness and the indwelling of the Holy Spirit.

"With Samuel Rogers I held a meeting near Middletown in the summer of 1835. After preaching a sermon on the 'Power of the Word of God' Benjamin and Daniel

Franklin came forward to take their stand for Christ. By the light of lanterns and torches we went to the water and Samuel Rogers baptized these young men the same hour of the night.''

Elijah Martindale was a strong temperance man. In the early days it was customary to have plenty of liquor on hand at log-rollings and house-raisings. On one occasion in Henry County his friends came to raise his barn. They soon learned that there was to be no liquor around that day; mutiny started in the camp. Elijah would not yield. He would rather have had these men return home with the framework of his barn lying on the ground than to have served liquor to them. They finally yielded and did his work. His father never followed him in any of his reform movements. Indeed it seems that he became more and more conservative and went the other way. One of Elijah's distant relatives who has the honor of bearing his name has recently told the author this incident that has been handed down by the members of the Martindale family:

''On one occasion, John, the father, said in all seriousness, 'I never thought I would have a son refuse good men a drink at a barn-raising or accept the rotten doctrines of Campbellism.' ''

1800 MICHAEL COMBS 1872

In his *Centennial History of the Crawfordsville Christian Church* (1926), W. H. Kerr says, ''In 1821, five years prior to the origin of this church, no civilized man had gained a residence in the county.'' This was truly a church in the wilderness.

On June 10, 1826, Michael Combs came from western Ohio and entered eighty acres of land four miles southwest of Crawfordsville. There were but few scattering families in this community at that time and no organized church. The different communions were represented, however, and there was much opposition. Combs at once volunteered his services. After a consultation some of the leaders agreed to let him preach as a tryout. It was privately agreed that certain of the best informed gentlemen should sit in judgment on his first discourse. If, in their opinion, he showed ability, they would commit their cause to his hands. If his efforts were feeble, they were to give him no more encouragement.

On his first appearance Mr. Combs made a wonderful impression which won the confidence of the entire countryside. That day was the beginning of what is now a great church. It was also the dawn of the Reformation in western Indiana. He was urged to be ordained and to continue to preach to the people. For this purpose he attended the Annual Conference of the old Christian body in the fall of that year (1826) which met at the Union Owen County Church. This was a great meeting. Young James M. Mathes, Elijah Goodwin, Jesse Frazier, and James Hughes of Kentucky, are listed as being present. Messrs. Frazier and Hughes had a part in ordaining Mr. Combs. Returning he soon established a church in his own house. In the course of a few years the organization was removed to Crawfordsville.

Moving from the country to the county seat for that early day was a strange experience for the church. The great majority of the churches in these pioneer days were located in the country. The brethren seemed to avoid the towns. This church also had the distinction of having a splendid layman who was one of the first six men to locate in that neighborhood. His name was James McCullough. He had come from Kentucky the same year that Combs came from Ohio. Both these men were staunch followers of Barton W. Stone. In 1829 a child was born to Mr. and Mrs. McCullough, who was named James Hughes McCullough. James Hughes, a New Light preacher of Kentucky, insisted on having a consecration service for the young son and setting him apart as a possible minister. Mrs. McCullough was willing for the preacher to have this service with the understanding that it was not to take the place of confession and baptism.

When the lad grew up he attended North Western Christian University and was pastor of a number of the leading churches of the State and finished his Indiana work as State secretary, going to California in 1876. He did a splendid work in that western State and was known for a long time as the "Grand Old Man of California." His death occurred in 1920, in his ninety-first year. His father and mother had the distinction of having entertained Alexander Campbell in their home on his two visits to Crawfordsville.

Soon after Mr. Combs was ordained he began to hear strange rumors concerning one Alexander Campbell, who was supposed to be a great faultfinder. He grew indignant and was very much opposed to his views, but he was glad to learn that Mr. Campbell was an uncompromising opposer to creeds and confessions of faith. He soon had an opportunity to hear Mr. Campbell on one of his early tours to the West. Mr. Combs was cautious and suspicious. He said, "Brother Campbell is a good man, but he deceiveth the people." But Combs began to read his magazine, and little by little became convinced that Mr. Campbell was correct in his religious position. Gradually adding courage to his faith, he ventured to advocate the ancient gospel; first in a corner, and then daring to become more bold, he came out in the open as a strong advocate for the Reformation.

About this time his brother Job Combs, J. Sacrets, and Louis Comer, came from Ohio and joined him as proclaimers. These brethren went everywhere in western Indiana preaching the Word. The churches were greatly strengthened. About this time (1828 or 1829) Mr. Combs was invited to attend a camp-meeting to be held near Bloomington. John Smith and John Palmer, noted Kentucky preachers, were expected for the big occasion. Combs went to hear them. The Kentucky preachers did not arrive. Mr. Combs was asked to preach. At first he refused but he was finally pressed into service and from the first he gave splendid satisfaction. Madison Evans pays him a great compliment. He gives him credit for having turned the tide in Monroe County in all the New Light churches and of leading them into the Reformation. Among those who were baptized during this meeting was David Batterton, who was an unbaptized member of the New Light church. Batterton was probably the father-in-law of Madison Evans, who wrote *Pioneer Preachers,* in 1862.

For twelve or fifteen years Michael Combs gave himself entirely to preaching. During all this time he stood in the front ranks of the reformers and exerted a strong influence in the State. But later, Evans says, "The cares of this world choked the word and he became comparatively barren and unfruitful." Mr. Evans holds him up as an example of a man of great possibilities, letting the "cares of this world and the deceitfulness of riches" and a divided interest, cut short what would have been a great career. "It was not because of his love for money, nor for his own sake," says Evans, "that he came to this sad end. His large family of children were growing up and he longed for means to give them a 'start' in the world." Impelled by this motive he plunged into business in a big way. At first he tried farming, in which he was, to a degree, successful. Later he took a large contract for constructing a new railroad. Then he entered politics. He was elected to the State Senate in 1851. The railroad enterprize put him into the hands of a receiver, and he lost all of his savings.

In 1853 he collected the remnant of his means and moved to Illinois. Later he went to Iowa, and there he died in his seventy-second year. His funeral was preached by D. R. Lucas, son-in-law of his old friend and fellow-preacher, John Longley.

There were at least twelve churches in Indiana one hundred years ago that had taken a definite stand for New Testament Christianity. They were: Blue River, Silver Creek, Fayetteville, Crawfordsville, Liberty, Orange County; Liberty, Jefferson County; Union, Marion County; Indian Creek, Lawrence County; Union, Gibson County; English; Bloomington and Bethel, Wayne County.

A brief word has been given concerning six of these churches. Union, Marion County, was organized about 1825 and soon came into the Reformation. Indian Creek, Lawrence County, was organized in 1818 as a Baptist

Church and in 1827 took the name Christian. These two churches have ceased to be.

Union, Gibson County, took its stand with the reformers about 1828. The church at English was organized three miles in the country in the cabin of Joseph Kincaid in October, 1819. It was probably a New Light Church at that time. They soon moved to English. Barton W. Stone held a meeting in Bloomington in the new courthouse in 1826 and organized a church. Bethel, Wayne County, was probably a New Light Church at the beginning. It dates from 1821. It has three unique distinctions. They have the names of the thirty-three charter members. They have the name of every person who has ever been a member of the church. From the very beginning they have met on the first day of every week for worship. During the influenza epidemic a few years ago they assembled in private homes in order that they might continue this splendid record.

CHAPTER II

PASSION FOR CHRISTIAN UNION

Schism and discontent reigned in religious circles on the Western frontier at the beginning of the nineteenth century. Religious liberty, like political and social liberty, was sought by throwing off human authority. Political independence had come. Social independence was being wrought out on the anvil of human experience. In writing to an uncle in Ireland, on December 28, 1815, Alexander Campbell says (Jennings *Short History of Disciples,* page 108): "I cannot speak too highly of the advantages that the people of this country enjoy in being delivered from a proud and lordly aristocracy; and here it becomes very easy to trace the common national evils of all European countries to their proper source, and chiefly to that first germ of oppression, of civil and religious tyranny.

"I have had my horse shod by a legislator, my horse saddled, my boots cleaned, my stirrups held by a senator. Here is no nobility but virtue; here there is no ascendance save that of genius, virtue, and knowledge. The farmer here is the lord of the soil and the most independent man on earth. . . . No consideration that I can conceive of would induce me to exchange all that I enjoy in this country—climate, soil, and government, for any situation which your country can afford. I would not exchange the honor and privilege of being an American citizen for the position of your king."

With the coming of social and political freedom, religious freedom was a necessary corollary. Alexander Campbell did not make the current Reformation. The current Reformation and the condition of the times made Alexander Campbell the leader in this new religious adventure. Campbell was the spokesman of a great host of people who were eager to get away from the abuses of creeds and "isms." They were making an effort to take the new American spirit into the field of the Christian religion. Had not Mr. Campbell appeared at the right time another would probably have been found to champion the cause of this new democracy. Campbell, however, was ready, and the man and the hour came together.

The beginning of the current Reformation is usually placed at about the year 1830. It began in Indiana, however, before this date. Eight important centers representing four religious bodies had united, taking the Bible as their rule of faith and practice. The Littells in Clark, and John P. Thompson in Rush County, had come from the Regular Baptists, bringing their churches with them; John Wright in Washington County had brought the Blue River Church and the whole of the Free Will Baptist Association with him. Joseph Hostetler and Liberty, Orange County, with other Dunkard churches had taken their stand for primitive Christianity. Beverly Vawter and Liberty, Jefferson County; Elijah Martindale and Bethel, Wayne County; Michael Combs and Crawfordsville; and Elijah Goodwin with his large following in the sixteen counties he had served as general evangelist for the old Christian Body, all came with one accord to this new position when they understood the way of the Lord more perfectly.

By the beginning of 1830 these men, with the churches they had founded, were united and ready for a great advance in the kingdom of Christ. Four of the eight men and more than half of the churches had come from the old Christian body led by Barton W. Stone. This union was more nearly unanimous than would be expected. This was largely due to the fact that Mr. Stone and his followers had played the part of a John the Baptist in southern Indiana in pleading for Bible Christianity. Mr. Stone's spirit and attitude is revealed in the following:

In speaking of the union between his followers and the Reformers that was brought about in Lexington, Ky., in January, 1832, and of his later life in Illinois, in his autobiography published by John Rogers (pages 76-79) he says, "We plainly saw that we were on the same foundation, in the same spirit, and practised the same gospel as the Reformers. We agreed to unite our energies to effect a union between our different societies. This was easily effected in Kentucky. In order to confirm this union, we (John T. Johnson and B. W. Stone) became coeditors of the *Christian Messenger*. This union I have no doubt would have been as easily effected in other States as in Kentucky had there not been a few ignorant, headstrong bigots on both sides, who were more influenced to retain and augment their party than to save the world by uniting according to the prayer of Jesus.

"It is no wonder that the prejudices of the old Christian Church should be great against us, and that they should so unkindly upbraid me, especially, and my brethren in Kentucky, for uniting with the Reformers. But what else could we do, the Bible being our directory? Should we command them to leave the foundation on which they stood—the Bible alone—when they had come upon the same? By what authority could we command? Or should we have left this foundation to them and built upon another? Or should we have remained and fought with them for the sole possession? They held the name Christian as sacred as we did. They were equally adverse to making oppositions the test of fellowship and equally solicitous for the salvation of souls. This union, irrespective of reproach, I view as the noblest act of my life.

"In the fall of 1834, I moved my family to Jacksonville, Illinois. Here I found two churches: a Christian and a Reformers Church. They worshipped in separate places. I refused to unite with either until they united and I labored to effect it. It was effected. I never suffered myself to be so blinded by a prejudice in favor of or against any, that I could not see their excellencies or defects. I have seen wrongs in the Reformers and in the Old Christians, and in candor have protested against them. This has exposed me to the darts of both sides. I have patiently suffered from both, but the day is at hand when all errors shall be disclosed and the righteous justified from every false imputation.''

The Reformers were now taken as a fact to be dealt with in the field of religion. The March meeting, 1830, of the Clifty Church, of which Dr. Ryland T. Brown was a member, serves as an example of what was happening at this time. Dr. Brown had recently returned from Cincinnati as a graduate of the Ohio Medical College. He was a member of the Clifty Baptist Church.

At this March meeting they preferred charges against him. He says, ''They charged me of unsoundness in the faith and of holding to and believing in doctrines taught by Alexander Campbell. I demanded specifications, in order that I might make my defense, but I was told that a defense was wholly unnecessary, and the church forthwith proceeded to vote and brought in a verdict of guilty. Sentence was executed immediately, and I was forever separated from the Regular Baptist Church. This same trouble was brewing in the Little Flat Rock Baptist Church.''

Dr. Brown continues: ''At the April meeting like charges were filed against John P. Thompson, who was the minister in the Little Flat Rock Church. He demanded time to prepare his defense. His case went over to the third Saturday in May. A vigorous effort was made on both sides, to obtain a full meeting of the church on that occasion, but there were many members whose minds were not made up and who were not prepared to act; consequently, they absented themselves. The prosecution was conducted by Conrad Sailors, and candor demands that we say that the prosecution was conducted fairly and without malice or bitterness. Brother Thompson managed his own defense and did it ably and in a good spirit. The decision was made by a rising vote, brothers and sisters both voting, and the defense had a majority of three.

''Brother Sailors immediately proposed a peaceful separation, which proposition was accepted by Brother Thompson.''

The following day, being the third Sunday in May, 1830, the Little Flat Rock Church of Christ was organized. "An informal meeting was held on that day at John P. Thompson's home, and thirty-four members of the Baptist Church, with the minister, Mr. Thompson, together with Judge Parker and wife of Pisgah, with several others entered into a formal agreement to meet on the first day of each week to break bread and to attend to apostolic teaching, fellowship, and prayer, according to the primitive order. This meeting continued for several days and at the close the church numbered about fifty."

This new church was very active from the beginning. It soon built a house of worship and led out in a splendid way in temporal and spiritual matters.

In his semi-centennial address delivered at the Central Christian Church, Indianapolis, June 11, 1883, Dr. Brown says: "In May, 1833, the church at Little Flat Rock invited the churches of that region to meet with it in consultation with regard to their duty to send the gospel to the regions around. Elder O'Kane, in the previous winter had visited and preached in Indianapolis, where he found a good work already begun by the labors of Carey Smith, Butler K. Smith, and Dr. Sanders; he also visited Greensburg, and gave an encouraging account of the prospects at both of these points. The churches at Little Flat Rock, Fayetteville, Connersville, Columbia, and Clarksburg, cooperating, determined to sustain Elder O'Kane as an evangelist for one year, he choosing his own field of labor. His first mission was to Indianapolis, and the Central Church of this city was the first fruits of that mission. During the year he visited the southern and western centers of population, brought the laborers into correspondence with each other, and greatly unified the work.

"This was the first attempt at missionary cooperation among our people in this State, and few have been more successful. From this period the work was no longer confined to local centers of operation but became a general State work."

The question of authority has always been a vital one in matters of religion. "Is the church to be governed by articles of faith or by the Scriptures?" was constantly coming up in many communities. It came before the White Water Baptist Association and was dealt with fairly and in the open. All of the churches in that association had adopted the new articles of faith except the New Hope Church, Bartholomew County. Dr. Brown says, "The New Hope Church reported that she deemed the New Testament a sufficiently clear expression of her faith, and a safe guide for her conduct in all things. The position of the church was ably defended by Elder Joseph Fassett. The matter was finally referred to a committee who were to investigate the status of the New Hope Church and report at the next meeting of the Association. In September, 1829, the committee reported in substance, that while that body had no power to dictate articles of faith to the churches, yet they had a right to require of each church in their fellowship a satisfactory expression of their faith; and that to say, in general terms, that the belief in the Bible was not such an expression, and therefore, they resolved that the New Hope Church be required to present a more explicit summary of her belief or be dropped from the fellowship of their association. On the concurrence of the association in this report, the messengers from New Hope retired, and on the next Lord's day, the first in October, 1829, the church at New Hope solemnly renounced the Baptist name and henceforth desired to be known as a church of God in Christ at New Hope. But they continued to meet monthly till July, 1830, when they adopted weekly meetings to break bread."

It will be impossible to mention all of the churches in Indiana that came to the New Testament position in the early days, but the Knox County group must be recognized. On August 6, 1851, at the celebration of his seventy-fifth birthday, Major William Bruce read a paper concerning the early days in Indiana. This has come down to the present time. Among other things he says, "In the spring of 1805 I loaded my wife, my plunder, and my four children on horseback and came from Jefferson County, Kentucky, to Vincennes." His father had been a commander in George Rogers Clark's army protecting Louisville, Ky. William Bruce served as major in the army soon after his arrival and protected Vincennes from the Indians. In the fall of 1805 Major Bruce bought two hundred acres of land on the site of the present town of Bruceville. This place was named for him.

In the fall of 1807 he collected twelve or thirteen Baptists in the neighborhood and organized them into a church. This took place in his own home. They called it the Wabash Baptist Church. Later, when a large number of his wife's family moved to the Maria Creek neighborhood the Bruces united with this church. The Maria Creek Baptist Church seems to have prospered greatly for a number of years, but the question of creeds disturbed its peace. Major Bruce says, "A few of us at Bruceville petitioned for letters of dismissal. At that time the church numbered one hundred and seventy. Suspicion got afloat that we intended to be constituted on the Scriptures without any creed or confession of faith. The spirit of persecution commenced and on the day we were constituted some twenty more broke off from them and came to us. The old members kept leaving them and joining with us. Our church soon numbered one hundred. The good Lord still blesses us."

Then he goes on to say, "The persecuting spirit of a few leading members of the mother church had reduced her to a mere skeleton." B. F. Keith, M. D., wrote a history of the Maria Creek Baptist Church, which is very illuminating concerning many important matters of that day. The church was organized in May, 1809, and was a member of the oldest Baptist association in Indiana. At the February meeting, 1812, Peter Hansborough, of Kentucky, presented letters asking for admission into the church. William Bruce and others objected because he held slaves. Action was deferred one month. At the March meeting all the members save Mr. Bruce were willing to receive this man. Bruce was unwilling to continue in the church with slaveholders.

The record says, "He, Bruce, is considered no more a member with us." But it goes on to say that they have no objections to his moral character as a Christian. In

July, 1816, Bruce was restored to the fellowship of the church. The record is silent concerning the slaves.

A brief correspondence relative to the beginning of the Bruceville church should be noted:

"Bruceville, February 17, 1832

"To the Church at Maria Creek

"Dear Brethren:

"Hoping that it will be for the honor of our divine Master and our own convenience and comfort, we request of you (if you think us worthy) letters of dismission, in order that we may be constituted a church of Christ at Bruceville: and as we are so circumstanced that it is not convenient for us to attend we have sent our request by our beloved brethren David Lemen and Andrew Burnsides—(Signed) William Bruce, David Lemen, Andrew Burnsides, Ovid Macy, Jane Burnsides, Lucindie Macy, Nancy Howard, Rebecca Simpson."

In reply to this letter the Maria Creek Baptist Church gave them the privilege of establishing a church of Christ "in the manner that to them seemed most agreeable to the laws of Jesus Christ as set forth in the New Testament; and to release such other brethren as might desire to be constituted with them in their constitution; she hopes and believes that to dismiss all orderly pious members as may choose to join said constitution will tend to peace and harmony."

The Maria Creek Baptist Church was a mother to many early churches most of which later accepted the position of the Reformers. Dr. Keith says, "In February, 1833, a number of members living on Shaker Prairie requested and obtained letters for the purpose of organizing a church; the whole church, after its organization, went over to the Reformers."

In an address at the semicentennial of the Vincennes Christian Church, June 15, 1883, James Polke says, "In 1809 a Baptist Church was organized on Maria Creek, fifteen miles north of Vincennes with thirteen members. They could not meet in the church during the War of 1812. They had to meet in forts. About 1827 the *Chris-*

ONE HUNDRED YEARS OLD IN 1930

New Hope Christian Church, Bartholomew County

Leatherwood Christian Church, Lawrence County

ONE HUNDRED YEARS OLD IN 1930

Bethany Christian Church, Davies County

Little Flat Rock Christian Church,
Rush County

tian Baptist began to be read by Abner Davis and David Walford. This led to a division. The Bruceville Christian Church was organized in 1832, the Christian Church at Maria Creek in 1833, and the Vincennes Church the same year. These seem to have been daughters of the old Maria Creek Church.

"The following preachers who labored among the Baptists became preachers of primitive Christianity: Abner Davis, David Walford, Brice Fields, Albert T. Law, Maurice R. Trimble, and John B. Hayworth." Mr. Polke said in the Vincennes Address that he was the only living member who went into the Maria Creek Christian Church when it was first organized.

Many important meetings were held during the first fifty years of our history in Indiana, but the one that had the greatest historical significance was the semicentennial celebration of the Central Christian Church, Indianapolis, June 10 to 12, 1883. David Walk, the pastor; L. H. Jameson; Dr. Ryland T. Brown; H. W. Everest; and S. K. Hoshour, of Indianapolis; W. K. Pendleton, of Bethany, W. Va.; and Isaac Errett, of Cincinnati, were the leading speakers. Their addresses were published in the *Christian Standard* and are in the possession of the Central Church. The two most significant messages were brought by L. H. Jameson and Dr. Brown. The former's subject was "The Origin and History of the First Church of Christ in Indianapolis." The latter wrote on "Early Religious Events in Indiana."

As Dr. Brown had seen the cause grow from its beginnings and Mr. Jameson had served as the first pastor of Central Church, they were able to leave messages that are worth preserving for future generations. We desire to quote rather extensively from these two sources in this chapter.

Mr. Jameson says: "Early in the year 1822 John McClung, a preacher who had come out under the lead of B. W. Stone, for the Bible alone as a basis for Christian union, settled in the immediate vicinity of the site donated by the United States to the State of Indiana for a permanent seat of government. The place had not yet received its name. A short time after arriving he preached the first sermon that was ever preached in this place. He died during the following week, and lies buried two miles above the city on the bank of Fall Creek. There were a few of his brethren and friends at this place when he arrived—the Maxwells, McIlvanes, and the Roberts'. They were not organized as a church but were in the habit of meeting around in their cabins when a strange preacher, or a preacher they had known in Kentucky or Ohio, might come this way.''

One of the first churches to be organized in Marion County was Union in the west part of the county near Clermont. Jesse Frazier, a New Light preacher, led in this organization about the year 1825. We know it was an organized church as early as July, 1827, as Elijah Goodwin, in his autobiography, speaks of having closed a meeting in that church on the third day of July, 1827, and of coming to Indianapolis and spending Independence Day with friends.

Jameson says, ''There was a Baptist church called Liberty, located about five miles southwest of the city near Maywood that was organized in an early day. Its leaders were a Mr. Thompson, Wm. Irwin, and John L. Jones. In 1829, Carey Smith and Butler K. Smith, two brothers who were preachers and blacksmiths, came from Wayne County to Indianapolis and united with this congregation. When the Indianapolis church was organized, this church followed the Smiths to the city church.

''In the year 1832 Dr. John H. Sanders of New Castle, Ky., located in Indianapolis. He was a religious man and loved his brethren, without respect to their culture or conditions in life.''

Mr. Jameson is loud in his praises of Dr. Sanders. It seems that he was a real Kentucky gentleman. His home was on the site of the present interurban station. At one time he owned three acres of land in the neighborhood of the Union Station. In the fall of 1832 he invited John O'Kane to come to Indianapolis. Jameson says, ''Altho O'Kane was a man of fine appearance, he could get no place to preach. All the houses of public worship were closed against him. He preached several nights in the small log cabins. The one that was used most frequently was that of Benjamin Roberts, on the east side of Illinois Street, a few paces north of Market Street.

"The court-house, at that time being the State-house, and as the legislature was in session, it could not be obtained during the week. Through the influence of Dr. Sanders the court-house was obtained for the meetings on Saturday night and Sundays. Many of the legislators were impressed by his able presentation of the gospel of Christ and a great deal of interest in the community was awakened. It was discovered that the views which had been treated with derision were capable of masterly defense and by a man who was the peer of any opponent that could be pitted against him; a man calm and dignified, firm as a rock and bold as a lion.

The reader will remember that Little Flat Rock, and other churches, were sending John O'Kane out the next year as their missionary. He came to Indianapolis with splendid results. Mr. Jameson says, "On the twelfth day of June, 1833, at the earnest instance of John O'Kane, who said he did not like to baptize people and have no place to put them, the brethren met in Brother Benjamin Roberts' log cabin and were organized into a church upon the following covenant:

" 'It has been the custom, and we think, the duty of all disciples or followers of the Savior from the time his kingdom was first set up in the world to meet and form themselves into churches for the purpose of worship. Therefore, we, whose names are here registered, in like manner agree to constitute ourselves into a church or congregation, designated by the name of "The Church of Christ in Indianapolis," taking the New Testament as our only system of practise, agreeing to make it the rule of our lives, and as such to the exclusion of all others, and that as often as we can meet conveniently on the first day of week, to do so, for the purpose of worshiping God.' "

The following persons then enrolled their names as the first members of the Church of Christ in Indianapolis: John H. Sanders, Polly Sanders, Samuel Flemming, Serena Flemming, James F. Forsee, Zerelda G. Sanders, C. G. McHatton, B. K. Smith, Sarah Smith, Hester J. Council, Nancy Boston, Edmond G. Boston, Catherine McGee, Peter H. Roberts, Sally H. Roberts, Benjamin Roberts, Elizah Roberts, Rebecca Smith, Ebenezer Barnes, and Elizabeth McDowell.

"After this organization in strict accordance with their covenant they began their meetings on every Lord's day and continued from that time to the present." John O'Kane and Michael Combs preached for this church on different occasions. "The church met in the homes of its members, in the building in the Governor's Circle, in the court-house and in the Seminary Building in University Park." They went from place to place until they bought a lot on the south side of Kentucky Avenue between Capitol and Senate and erected a building they began to use in 1838. This church had no pastor giving all of his time to the work for the first decade of its life, but some great meetings were held. On June 4, 1836, John O'Kane and Love H. Jameson began a revival-meeting. This seems to have been a splendid effort. The record says that Mr. and Mrs. Ovid Butler of the Hanover Church in Shelby County presented their names on the eleventh day of June and were received into fellowship.

Mr. Jameson became pastor in 1842, giving all of his time to the work of the church. The first State meeting was held in their new building in June, 1839. This church has played a very important part in the life of the Indiana brotherhood since entertaining the first State gathering.

One of the original sources of information for the first few years of our Indiana churches is the *Millennial Harbinger,* published by Alexander Campbell at Bethany, W.Va. The remainder of this chapter may lack continuity and coherence, but we feel that these "bits" of news from different localities will shed much light upon the life and growth of the churches. All of the following quotations are taken from the *Harbinger*:

"Vincennes, Indiana, December 10, 1832. I have returned home; on yesterday at Bruceville, I was appointed by brethren, a preacher of the churches to travel among them, proclaiming the word of life. On yesterday also I immersed four into Jesus Christ for remission. This morning I am to make my debut in this sectarian, Roman Catholic, and infidel town.

"M. R. Trimble"

"Connersville, Indiana, January 10, 1833. Through much persecution the ancient Gospel has progressed steadily and surely since the year 1829, when it was first generally announced through this country. Last September we engaged John O'Kane to devote his time to the work of an evangelist. This event marks a new era in the Reformation. Since then numbers have become obedient to the faith. In this small county of Fayette there are four congregations of Disciples who acknowledge no law in matters of religion but that of Christ the King. Another congregation will shortly be formed in this village. On the eighth, Brother O'Kane informed me that he had immersed twenty-five persons for the remission of sins since Christmas.

"The sects who have little attraction for each other usually have united in adopting measures to oppose the progress of Reform. This is strong evidence of the weakness of their creeds when exposed to the light of divine truth. The cause of truth is prevailing and will prevail.

"R. T. Brown"

Dr. Brown had just gone to Connersville to practise medicine, and it would seem, from the foregoing, that he took his religious convictions with him.

"Bruceville, Indiana, September 7, 1833. The good work is still progressing with us. Brother Trimble has immersed not less than fifty since he last wrote you, a considerable part of them will unite with us at Bruceville. A few minutes ago I witnessed his baptizing four for the remission of their sins. May the good work of the Lord prosper until all flesh will see his salvation!

"William Bruce"

"New Providence, Indiana, October 15, 1833. Some years past I became convinced of the necessity of doing better as a church, which I take to be the meaning of the word 'reform,' and as well as I could, urged the necessity of Reformation. I soon found myself charged with Campbellism. I attempted, but in vain, to show the opposing party that it was 'isms' that I had fallen out with, and was attempting to get rid of. You are well acquainted with the course pursued in such cases. I need not attempt a narration: suffice to say, I had no wish at that time to lose their fellowship, and tried as I thought, in the spirit of the gospel, to preserve it, but as they would not reform, I feel thankful that I am not in their fellowship.

"John T. Littell"

"Owen County, Indiana, July 25, 1834. The good news, which the *Harbinger* brings monthly of the success of the old gospel over sectarianism is a matter of rejoicing to the humble followers of Jesus in this section of the country. It is with pleasure that I read of the brethren in different parts of the United States, and believing that you and your readers would be glad to hear some news from Indiana, I will state the following particulars, viz:

"On the fourth Lord's day in March there was a meeting of the brethren near Crawfordsville, from the different congregations north of the west fork of White River. The meeting was held to get someone to agree to act as an evangelist for this northern district of Indiana. Teaching brethren from several counties were present, but they were of one heart and one soul. During the meeting five made the good confession, and were forthwith buried with our Lord by immersion. These brethren, with many others, who do not travel much are proclaiming the old gospel with success in Montgomery County.

"J. M. Mathes"

"Spencer, Indiana, November 18, 1834. In this town we have lately organized a church of ten members. In this county we have immersed about thirty this fall, and

I believe from the attention of the people much good will be done." "T. Johnson"

"Putnam County, Indiana, November 2, 1835. The cause of the Reformation is still progressing in this county. Brother J. M. Mathes has immersed about sixty-five this season; M. Combs, about thirty; James Ross, about twenty; and myself, twenty-one.

"John M. Harris"

"June, 1836. Cooperation Meeting in Hancock County, Indiana. Six congregations — Brandywine, Union, Beaver Meadow, Republican, Noblesville, and Little Sugar Creek—met at Sugar Creek on April 17, 1836. Chauncey Butler presided; Eddy Cole was secretary. It was agreed that Peter H. Roberts and Gabriel C. McDuffie should ride as evangelists the ensuing year, and that the churches represented should sustain them.

"Chauncey Butler, president; and
Eddy Cole, secretary"

"Gosport, July 24, 1836. Reformation is advancing slowly. Since the Internal Improvement Bill, passed last winter, the chief topics of conversation, among professors, as well as non-professors, are—turnpikes, railroads, canals, etc.—all classes of people seem to be carried away with the idea of our expected internal improvements. In this county of Owen we have four congregations of Disciples and six proclaimers. None spend much of their time in preaching but myself. A few have been added to our congregation, but we have had no great ingatherings.

"J. M. Mathes"

"Madison, Indiana, August 4, 1837. In June, 1836, the church of Madison was organized with eighteen members. There are sixty at this writing. Jesse Mavity and William M. Brown are our preachers. Mavity resides in this vicinity.

"John M. Bramwell"

"Indianapolis, Indiana, October 27, 1838. Sixteen have been added since September 25. The prospects are good for the success of the truth. Could we only have regular preaching by able proclaimers, but, alas, the laborers are few and those who are in the field are poorly paid. Oh, that the brethren of this Reformation would awake to the sense of their duty in this particular.

"B. K. Smith"

ADVERTISEMENT

"Brandywine, Shelby County, Indiana, November 22, 1838. Dr. Spencer K. Milton, who professes to be a preacher of the Reformation, left this county last July. He rode a horse off that did not belong to him and he owes between three and four hundred dollars in the counties of Marion, Rush, and Shelby. Worst of all, he left his wife without any just cause. We do not think it necessary to say anything more concerning his immoral conduct.

"T. Q. Mathews, John Heisman,
Overton Jenkins, Andrew Surbe"

"Russelville, January 28, 1849. We have better times than formerly. In the counties of Montgomery, Hendricks, and Putnam we have some eight evangelists—John Shane, G. T. Harvey, N. Waters, T. Lockhart, T. J. Matlock, A. Prather, George Persey, and myself.

"John M. Harris"

CHAPTER III

EARLY FELLOWSHIP MEETINGS

By the end of the first decade there was a growing sentiment among the most progressive leaders for an all-State get-together-meeting. Writing to Alexander Campbell from Gosport, January 22, 1839, J. M. Mathes says, "The brethren in this State are now deliberating upon the propriety of holding a general State meeting at Indianapolis next June. The desire of the brethren is that Brother A. Campbell attend this meeting. Will you come, Brother Campbell? The design of this meeting is something like you have in the *Western Reserve* called 'The School of Preachers.' The cause is gradually advancing in some parts of the State. I have immersed about one hundred persons in Owen County since January last. I have just heard that Brother McVay has immersed seventy in Danville since November. Praise the Lord!"

GREAT MEETINGS IN INDIANAPOLIS

Under this heading the following call appeared in the March, 1839, issue of the *Heretic Detector,* Covington, Ky.:

"It has been thought advisable by the brethren in various parts of the State to call a general cooperation meeting to convene at this place on Friday before the second Lord's Day in June next. The object of said meeting will be to promote the general prosperity of the good cause in Indiana—to endeavor, by a free interchange of views, to bring the united energies of the Disciples to bear upon the accomplishment of the desirable objects; such as the procuring and sustaining of efficient and faithful evangelists; the promotion of the cause of education in general, and of religious education in particular.

"In a word—to consult on any matter that may be found conducive to the general advancement of the truth. It will be gratifying to the brethren here to have said meeting numerously attended, not only by our own brethren of Indiana, but also those of the neighboring States, especially by such able champions of the faith as Campbell, Chrifield, Schoot, Hall, Burnet, Johnson, and a host of others too numerous to name. . . . . You will, therefore, confer a favor on the brethren of Indiana by publishing said meeting in the March number of the *Detector;* and also state whether you can attend or not. We wish it to be widely circulated, and every well-wisher to the cause to consider himself personally invited. Ample provision will be made for the entertainment of brethren from a distance, so that none need be deterred from coming on account of the expense of boarding in such a town as this. "B. K. Smith"

The meeting was held as scheduled, beginning in Indianapolis on Friday, June 7, and continuing to the following Tuesday. Under date of June 25, 1839, writing to Alexander Campbell from his country home, Emmaus, near Noblesville, F. W. Emmons, who had been requested to report the meeting, said:

"The meeting as advertised took place at Indianapolis, commencing on Friday, the seventh, and continuing until Tuesday. There were present about fifty public speakers, among whom from abroad were Barton W. Stone from Illinois, Arthur Chrifield and John Taffe from Kentucky. On the morning of the second day the meeting was organized for business by calling John O'Kane to preside and Persius K. Harris as Secretary. During the sessions sundry propositions were made and discussions relating to education, cooperation, evangelism, etc., of which there is no record. At the close of the meeting the minutes were put into my hands, with instructions to make out from them an article for publication. I submit the following for the *Harbinger* . . . .

STATISTICS FOR INDIANA

Millennial Harbinger (August, 1839)

Under this caption Mr. Campbell says: "We thank Brother Emmons for this article which in one view presents the progress of the apostolic gospel in the State of Indiana, as far as accurate information has been obtained. Such historic information is highly useful. Not only to the brethren in that State, but to all who wish to visit it or migrate to it. An annual meeting in some central point in each State in the Union, conducted on similar principles, exhibiting the statistics of the churches united in the primitive faith and manners, would in many ways, greatly promote the prosperity of our cause. Co-operation and combination of effort is the great secret of success, of which matters more in detail at a more convenient time.—A.C."

CHURCHES LISTED

Then follows a list of the churches represented at this meeting with their location by counties. Some gave their membership and the name of their elders. The reader will at once see that this list is not complete nor did it give the things we would like to know. If there were fifty public speakers present we would be glad to know who they were, but we take this record as it is. He must bear in mind that at this early day some of the churches were not even named, and some of them took the name of their township.

COUNTY	MEMBERSHIP	ELDERS
Bartholomew		
Clifty	60	James McClaskey
Columbus	175	Joseph Fassett, J. H. Terrell
Hartsville	12	
Little Sand Creek	45	W. D. Parker
Wayne Township	50	John Smith
Boone		
Alexander	14	
Big Raccoon	50	
Eagle Creek	60	William Gauge, James Tanner
Jamestown	50	
Mud Creek	35	James S. Shults

Cass		
Eal River	40	
Clark		
Charlestown	195	
Jeffersonville	84	
Little Union	35	
New Washington	60	
Silver Creek	90	
Union	15	
Clay		
Bowling Green	35	J. J. Burton, D. Lane
Christies' Prairie	25	T. Crosby
Williamstown	50	Job Combs, M. Combs
Clinton		
Mill Prairie	40	
Decatur		
Clarksburg	122	S. McNary, J. O. Davis, J. Conner
Forks of Clifty	23	Z. Darnell
Greensburg	40	Samuel Ellis
Delaware		
Yourtown	30	T. Jones, John Long
Fayette		
Connersville	100	R. T. Brown
Fayetteville	30	John Thomas
Sraders	50	Ellis Srader
Williams Creek	75	John Brown, Bro. Hazlett
Floyd		
New Albany	215	Nathaniel Price
Fountain		
Coal Creek		
South Fork		
Upper Coal Creek	25	J. M. Brown, J. H. Applegate
Franklin		
Ray Township	50	James Curby
Green		
Bloomfield	25	
Indian Creek	40	James Nance, A. Gaddes
Scotland	30	Joseph Wilson, John Wilson
Grant		
Grants Creek	77	
Hamilton		
Cicero	56	Samuel J. Pickerel
Noblesville	129	Isaac Hurlock, A. B. Cole
Hancock		
Lewisburg	30	R. Garrett, Benj. Legg

Henry		
Burketts	23	
Deer Creek	15	
Flat Rock	40	E. Martindale, Geo. Corwine
New Lisbon	50	E. Shortridge, J. Shortridge
Six Miles		
Hendricks		
500 in county		
Jackson		
Salt Creek	40	Robt. Foster
Sulphur Creek	27	G. W. Reynolds
Jennings		
Coffee Creek	100	A. Huston, Jesse Johnson
Vernon	90	B. Owen, B. W. Brannon, H. New
Johnson		
Edinburg	105	Wm. Irwin
Henley Township	15	Wm. Barnes
Nineveh	62	Richard Gosney
The Bluffs	40	J. L. Jones, Henry Brown
Union Township	15	John Millis
Knox		
Bruceville	50	Wm. Bruce
Maria Creek	70	S. D. Piety, Jas. Polk
Vincennes	50	Littleton Tims
Lawrence		
Guthries Creek	60	David Beck
Knob Creek	44	J. Bailey, J. Watson
Leatherwood	100	J. Hostetler, W. Newland
Port Williams	25	
Springville	90	Milton Short, Wesley Short
White River	100	Alex. Kern, Abram Kern
Madison		
Alexandria	60	
Fall Creek	40	Kinnaman
Marion		
Indianapolis	80	C. Butler
Liberty	12	
Republican	16	Stephen Crae, Clark Ketching
Tosinah's Creek	23	
Montgomery		
Crawfordsville	200	A. M. Frence, J. H. Graham, Francis Mill, John O'Kane
Haw Creek	68	J. T. Harney, Henry Utterback
Indian Creek	40	John F. Jones, D. G. Pattenger, H. Johnson

Morgan		
Lake Settlement	80	
Martinsville	58	Benj. Sweet, Jas. Jackson
Sycamore	40	D. Spencer, J. Snodgrass
Walnut Grove	70	
Monroe		
Bloomington	40	
Indian Creek	80	C. Kern, S. Cox, D. S. Smith
Orange		
Lost River	100	J. Hostetler, C. Hostetler, D. S. Lewis
Owen		
Dutch Settlement	200	
Gosport	139	
Jordan	8	
J. Browns	50	
Mill Grove	70	
Raccoon	30	
Spencer	27	
Park		
Rockville	42	P. E. Harris, John O'Kane
Posey		
Liberty	38	
Mt. Vernon	22	
Union	34	
Yankee Settlement	36	
Putnam		
Badgers	60	
Big Raccoon	55	
Caldwells	60	
Deer Creek	40	John Reed, Geo. Piercy
Greencastle	100	
Little Walnut	50	N. Buchanon, Levi Wright
Pleasant Garden	60	
Russellville	80	
South Raccoon		
Rush		
Addisons	40	J. Addison
Beaver Meadow	36	Drewry Holt
Ben Davis Creek	75	Jacob Daubenspeck
Concord	70	Curtis Hall
Little Flat Rock	200	Henry Myers, J. P. Thompson, B. F. Reeve, Peter Luney
Little Blue River	93	Moss Davies
Mt. Pisgah	45	North Parker
Sugar Grove	30	B. Sneider

Sullivan		
Indian Prairie	20	
New Lebanon	20	
Palmer's Prairie	80	W. Ledgewood, R. Maxwell, A. P. Law
Shaker Prairie		Jos. Wolf, Jacob Wolf
Union		
Hannah's Creek	75	Bro. Wilson
Warren		
West Lebanon	100	Levi Fleming, Daniel D. Hall
Wayne		
Centerville	60	

During the business session the following recommendations were adopted:

Resolved that this meeting recommend to the churches of the State of Indiana,

1. That they should send out faithful and intelligent brethren to labor as evangelists in this State.
2. That they make arrangements which may be relied upon with certainty for the support of the brethren thus sent to labor.
3. That the young preachers among us, and such brethren as are likely to become preachers, endeavor to obtain an education as extensive as they can and that the churches assist them so to do.
4. That they encourage a spirit of general education that their children may be enlightened as extensively as possible both in religion and science.
5. That they patronize the Indiana State University at Bloomington as far as convenient in the education of their youth.
6. That in compliance with the request of the church at Crawfordsville there be a general meeting of the brethren throughout this State in that place to commence on Friday before the second Lord's Day in June, 1840; when and where it is hoped all the congregations will be represented and from their communications a more perfect list taken.

"The Christian meeting-house was generally filled to overflowing. On the last Lord's Day the Methodist meeting-house was filled for Brother Stone. Some dozen or fifteen persons were immersed during the meeting. In the hope the begun Reformation will not retrograde but progress by knowledge and goodness till the ancient spirit, the exercise, and order of the First Christian congregations are fully restored, I submit myself very respectfully and affectionately. "F. W. Emmons"

What a meeting! Fifty preachers, one hundred and fifteen churches, all in ten years! What hopes for the future! Were they fulfilled? Partially—why? Let a saint of that day answer. In the *Christian Standard* (1867, Vol. 2, page 121), Elijah Goodwin says: "The meeting came off at the time and place appointed (1839 State Meeting) and was largely attended. A great number of our preaching brethren were present on this occasion. I travelled about two hundred miles on horseback for the purpose of enjoying the privilege of such convocation of good brethren, many of whom I had learned to love but whom I had never seen. It was a joyful time of preaching and congratulations, but when we met for consultation, it was very visible that nothing could be done for the accomplishment of the main object of the meeting. On the subject of missionary work no one was prepared with a well-defined system of cooperation. Several plans were spoken of, to each of which objections were urged. Finally the following resolutions were adopted, unanimously."

Then Mr. Goodwin quoted resolutions one and two, and added the following comment: "This it will be seen was only a recommendation to the churches, which had no binding influence on anyone, for no one even promised to do anything. This was, however, all that could be done, for it was contended that the brethren thus assembled could not do anything in missionary work as individuals; that the congregations were independent bodies and all evangelical work must be done by them. Hence, the resolutions did no one any harm or good . . .

"When the hour to adjourn the business meeting came a motion was made to adjourn to meet again at Crawfordsville, the same time the next year. This was warmly opposed. This being only a mass-meeting it was contended that they had no power to adjourn to another time and place. It was, however, agreed to hold another meeting of all who might be disposed to attend at the time and place agreed upon. That meeting also was held and nothing more definite was accomplished in favor of missions. Thus the brethren continued to hold annual meetings in Indiana every year, which finally took the title of 'State Meetings.' In each of these, much was said on the subject of Evangelical work, but little was done."

The Crawfordsville meeting was held as advertised. If any records were kept they have been lost. A general statement that says, "Everyone went on horseback and two hundred horses were turned loose in an eighty acre blue grass pasture just west of Wabash College," is the only bit of history that has come down to us. The meeting for 1841 was held in Indianapolis. The next meeting, held in Connersville in May, 1842, took some very important actions. The man who reported the meeting, without signing his name, says, "We have many preachers but few of them are sustained as they should be. The fields are many and inviting. The preachers were charged with modesty and criminal neglect for not instructing the people in the grace of giving and whereas no plan of cooperation has been adopted among us, we believe that the time has fully come when some plan should be submitted, received, adopted, and acted upon." Then they passed the following resolution:

"Resolved, therefore, that we recommend to the Disciples through the State to contribute to the support of evangelists not less than twenty-five cents per year. Then they resolved to divide the State into four districts, making the national road the east and west, and the Indianapolis Meridian the north and south line. They assumed the responsibility of electing and sending out four evangelists for the coming year, to visit the churches, ascertain their location, members, name of elders, their order, etc., and to enforce upon them all things which were enjoined by the great Head of the church. These evangelists were to ask collections from all the congregations and receipt the elders for money obtained. If married the evangelist was to receive four hundred and fifty dollars; if not married, three hundred dollars.

"A number of men were nominated to be voted upon for this work. The vote was by ballot. Benjamin Franklin was elected for the northeast section, John O'Kane for the northwest section, J. M. Mathes for the southwest, and R. T. Brown for the southeast." Dr. R. T. Brown, in his semi-centennial address at the Central Christian Church, Indianapolis, 1883, reviews much of what is covered in this chapter. Because it is so enlightening and clear-cut the author gladly quotes the following:

"At the first State Meeting in 1839 a committee was appointed to consider the subject of evangelizing the State. As chairman of that committee I had the honor to submit a report urging our manifest duty in this matter, and the importance of beginning the work early—at least so far as to ascertain the location of each church, its number of members, and the name and post-office address of the officers. This report was printed and sent to all churches known to us, with a call for another meeting in the following year. This subject was discussed at the State Meeting each year until 1842. In that year the meeting was held in Connersville, and a plan of general cooperation was adopted. For this purpose the State was divided into four districts corresponding to the four quarters of the State and an evangelist was appointed for each district, with instructions to visit all the churches in his quarter and obtain, if possible, their cooperation in the work and a pledge of the amount each church was willing to give.

"By the appointment of this meeting I undertook the work in the southeast quarter, and during the year I visited every congregation founded on the Bible alone in that district, and made a full report of my work to the general meeting in 1843. A few churches refused to cooperate in the State work—many asked time to consider the proposition, promising to report their decision, which report seldom came to hand. About one third of the churches accepted the proposition, and promised a definite sum to be paid quarterly. These pledges amounted to about one thousand dollars per annum. Of this sum, one hundred dollars was paid on the first quarterly collection, and about sixty collected at protracted meetings held during the summer. The State Meeting has not yet found itself in funds to meet the remainder of my salary. The evangelists in the other districts used more discretion than I exercised, abandoned the field before the close of the first quarter. So ended the first State missionary enterprise.''

One does not wonder at the next two or three conventions not leaving any records. Dr. Brown, in this same paper goes on to say, ''Our plea was, at the first, successfully maintained against a most formidable opposition, by the zeal and energy of a few self-sacrificing men who traveled from place to place at their own expense and preached the simple gospel of the cross in private dwellings, schoolhouses, barns, and more frequently in the forest groves. These men were generally poor and unlearned except in the knowledge of the Scriptures. Of these they had a ready knowledge that astonished and confounded those who opposed them. They were successful and the word of the Lord spread with wonderful rapidity; churches sprang up from almost every protracted meeting, but a few years of this laborious sacrifice exhausted the means or broke down the health of these pioneer preachers, and they turned imploringly to the churches they had planted to come to their assistance with pecuniary aid, to carry forward the work so grandly begun.

''When this appeal was made to brethren individually it generally met with prompt response, but I regret that I cannot say as much for the churches in the aggregate. The missionary history of our brotherhood in Indiana has been a paradox. While every plan which has been devised for carrying on the work of the churches has been a failure, the work itself, thank God, has been an unparalleled and glorious success. A few comparatively poor and illiterate men, with none but God and his truth on their side, bore the banner of Bible teaching and Bible practise triumphant on every battlefield, till now our plea has literally filled the whole State."

Nothing more is said in any records available concerning any State meeting until the Bloomington Convention in 1845. At that meeting the State was divided into two districts, making the National Road the dividing line. J. M. Mathes and M. B. Hopkins were appointed to labor, according to the means furnished, in the northern district, and John O'Kane and L. H. Jameson were appointed for the southern district. At the next annual meeting which met in Columbus, 1846, the brethren made the following reports:

Jameson and O'Kane had spent thirty-four days in the work and received ninety-five dollars and forty-five cents. Mathes reported thirty days' labor, for which he received thirty dollars. Brother Hopkins reported sixty days spent in the field with a collection of forty dollars. At this Columbus meeting J. B. New was appointed missionary to Ft. Wayne. He agreed to do this work for three hundred dollars for the year, stating that his wife would pay fifty dollars of it.

The next convention met at Greensburg and the "big idea" of that convention and of the next three or four State meetings was the "College Question." A committee was appointed to locate a college in Indiana at this meeting, and the work was carried on until North Western Christian University was a reality.

The first State meeting held in Indianapolis made history. Our State gatherings have not always been as important as this first one, but they have served as a clearing-house for the questions of importance that have come before the brotherhood from time to time. Feeling that a record of the places and the dates of our annual gatherings should be handed down to succeeding generations, the author has searched until he feels he can say with certainty that the following register will furnish this information:

THE STATE MEETINGS FROM THE BEGINNING TO THE PRESENT TIME HAVE BEEN HELD AS INDICATED IN THIS TABLE

Year	Month	Place	Year	Month	Place
1839	June	Indianapolis	1880	Oct.	Rushville
1840	June	Crawfordsville	1881	Oct.	Union City
1841	June	Indianapolis	1882	Aug.	Island Park
1842	May	Connersville	1883	Aug.	Island Park
1843	June	Noblesville	1884	Aug.	Bethany Park
1844	June	Indianapolis	1885	Aug.	Bethany Park
1845	Oct.	Bloomington	1886	Aug.	Bethany Park
1846	Oct.	Columbus	1887	Aug.	Bethany Park
1847	Oct.	Greensburg	1888	Aug.	Bethany Park
1848	Oct.	Little Flat Rock	1889	Aug.	Bethany Park
1849	Oct.	Indianapolis	1890	Aug.	Bethany Park
1850	Oct.	Indianapolis	1891	Aug.	Bethany Park
1851	Oct.	Indianapolis	1892	Aug.	Bethany Park
1852	Oct.	Indianapolis	1893	Aug.	Bethany Park
1853	Oct.	Indianapolis	1894	Aug.	Bethany Park
1854	Oct.	Indianapolis	1895	Aug.	Bethany Park
1855	Oct.	Indianapolis	1896	Aug.	Bethany Park
1856	Oct.	Indianapolis	1897	Aug.	Bethany Park
1857	Sept.	LaFayette	1898	June	South Bend
1858	Sept.	Bedford	1899	May	Irvington
1859	Sept.	Indianapolis	1900	May	Valparaiso
1860	Sept.	Greencastle	1901	May	Anderson
1861	Sept.	Indianapolis	1902	May	Terre Haute
1862	Oct.	Indianapolis	1903	May	Greenfield
1863	Oct.	Indianapolis	1904	May	Lebanon
1864	Oct.	Indianapolis	1905	May	Bedford
1865	Oct.	Indianapolis	1906	May	LaFayette
1866	Oct.	Indianapolis	1907	Aug.	Bethany Park
1867	Oct.	Indianapolis	1908	Aug.	Bethany Park
1868	Oct.	Indianapolis	1909	Aug.	Bethany Park
1869	Oct.	Indianapolis	1910	May	Anderson
1870	Oct.	Indianapolis	1911	May	Columbus
1871	Oct.	Kokomo	1912	May	Hammond
1872	Oct.	Rushville	1913	May	Central Indianapolis
1873	Oct.	Wabash			
1874	Oct.	Bedford	1914	May	Central Terre Haute
1875	Oct.	Indianapolis			
1876	Oct.	Ft. Wayne	1915	May	Danville
1877	Oct.	Indianapolis	1916	May	Marion
1878	Oct.	Noblesville	1917	May	Kokomo
1879	Oct.	Greensburg	1918	May	Newcastle

Year	**Month**	**Place**	**Year**	**Month**	**Place**
1919	May	Third Indianapolis	1925	May	Marion
1920	May	Vincennes	1926	May	Bloomington
1921	May	Tipton	1927	May	Lafayette
1922	May	Muncie	1928	May	Bedford
1923	May	Frankfort	1929	May	Huntington
1924	May	Rushville	1930	May	Indianapolis

CHAPTER IV

OPENING NORTHERN INDIANA

The first church to take its stand for the Reformation north of the National Road was probably Bethel, Wayne County. Crawfordsville, however, was a very close second. Another important center in an early day was in Henry County. In the year 1834 Samuel Rogers, a New Light preacher, came from Ohio and settled on Deed Creek. At a meeting held by him and Elijah Martindale the next year, three young men went into the church who afterward became noted ministers—John I. Rogers, Benjamin and Daniel Franklin.

About this time John Longley went from Rush County to Yorktown and led in the organization of a church. In 1840 Mr. Longley went to Noblesville where he found a flourishing church for that day. Three years later, in 1843, it entertained the State meeting. The record concerning our northern Indiana churches for this period is very meager. A few newsnotes sent in to the *Millennial Harbinger* and later to the *Christian Record* gives one some idea of what was happening.

VALPARAISO

"Valparaiso, Indiana, June 22, 1837," C. W. Turner says, "On the first day of last week we commenced organizing a congregation in the town of Valparaiso. Eleven members united together, taking for their discipline the doctrine of Jesus and his Apostles." On July 17, 1842, Mr. Turner says again, "Just returned from a cooperative meeting on the St. Joseph. Proclaimers present—Corbly Martin, Ruben Wilson, John Martindale, John Sargent, Father Dunn, and Father Holmes, two old veterans in the gospel, and myself. The brethren on the St. Joseph have made arrangements to sustain Corbly Martin in the field for one year. We will also hold our cooperation meeting for LaPorte and Porter Counties at LaPorte commencing on Friday before the first Lord's day in October, next.''

MISHAWAKA

''Mishawaka, January 20, 1846.'' Concerning this church H. E. Hulburt says, ''About two years ago a congregation of disciples were brought together in this place. They have gradually increased; the present number is seventy. Several trying scenes of difficulty have recently transpired which have resulted in the loss of four or five members by discipline.''

JOHN B. NEW GOES TO FT. WAYNE

The Columbus Convention in October, 1846, sent John B. New to Ft. Wayne as a missionary. Under date of April 1, 1847, Mr. New says: ''We began here last November with six members—our present number is fifty. Some have come from the Baptist, some from the M. E., and some from the Catholic Church. Our opponents use the same arguments that were common eighteen hundred years ago. They say that we and you deny the influence of the Holy Spirit, a change of heart, and the divinity of Christ. All false, you know, and so proved a thousand times. The truth is making a good impression altho men and devils oppose.'' On May 26, 1847, Mr. New continues, ''I preached five days in Wabashtown and immersed six believers in the Lord. At Huntington we preached six days, had eight additions, one coming from the Baptist—the Baptist preacher's wife. We expect him soon. Since my last to you I have immersed a schoolteacher in this place who had been an Episcopalian preacher. He has begun to teach the ancient gospel.''

FT. WAYNE WORK CONTINUED

''Fort Wayne, Indiana, December 2, 1847. You are no doubt desirous to hear from the evangelist whom you chose to assist in laboring at this place. On the twenty-seventh of October I left Union County and arrived in this city on the thirtieth, just after the close of the day.

Brother Festus Fall and his excellent wife brought me and my books the whole distance from Union County. This they did without expense to me. . . . After leaving Union we came through the counties of Wayne, Randolph, Jay, and a corner of Adams, a considerable part of Wells, and this far into Allen. We found some roads, or traces, the worst I ever traveled. Our route most of the way was not usually traveled as we left Newport and Winchester to the left and kept on the 'Old Quaker Trace.' On this side of Richmond we found vast quantities of wild and slightly improved land. I presume the country will be fertile some day—the sound of the hammer and the ax disturbed the solitude of the woods, and the lowing of the ox and the neighing of the steed broke the gloom of the wilderness. Even a few sheep escaped the prowlings of the wolf, but in Jay County nearly every man we met on foot, on horseback, or with a team, carried his gun.

"Since arriving at Fort Wayne I have found the sheep somewhat scattered and the prospect is not as flattering for gathering them into the fold as I would like. We have no meeting-house, but we can generally have the court-house for the afternoons and evenings of the Lord's Day. You will hear from me again.

"H. St. John Van Dake"

KOKOMO

"Kokomo, Indiana, February 27, 1848. We have organized ourselves into a church at this place, taking the Word of God as our only guide in the way of life and salvation. We have had three additions since we organized, two from the world and one who has been a member before.

"We number about sixteen, perhaps more. Brethren Flinn, Smith, and Hansbury have been the means of our present hopeful condition.

"I think they have done much good in sowing the seed of the kingdom in this vicinity, but we need more help. If any of the traveling brethren can make it in their way to call on us they will find a hearty reception. Inquire for Brothers Shepherd or Anderson in Kokomo, or VanMeter, Kennedy, Cobb, Home, Farlow, and Moreland, near town.

"Lewis Anderson."

LAFAYETTE

"LaFayette, Indiana, December 3, 1849. We are at peace among ourselves. The first Lord's Day in November we enjoyed a visit from our beloved brother, Thomas Lockhart, and during his stay with us we had thirteen accessions to the good cause.

"James H. Marsteller"

STEUBEN COUNTY

"Steuben County, Indiana, June 6, 1850. I will inform you of the prosperity of the good cause in this section of the country. The church located in the east part of this county numbers thirty-five members. The elders are G. L. Goodale, and A. Dunham; deacons D. C. Goodale, and C. Burch; and I act as evangelist for the church. Our prospects for success in this part are brightening around us. There are many disciples scattered over this county besides this church, but in a disorganized condition, and there is a small church in the north part of the county, but I do not know their number.

"B. B. Goodale"

VALPARAISO

"Valparaiso, Indiana, July 15, 1850. I notice in the last number of the *Record* a report made by Brother B. K. Smith, in which he speaks several times of receiving members by 'relation.' Now, Brother Mathes, as I am ignorant of that mode of receiving members, as far as I can learn from the Apostolic teachings, I would be glad to be enlightened upon this subject. Will you notice the matter in your next number and show us how members are received by relation?

"G. W. Turner"

In answer Editor Mathes says, "I do not know exactly what Brother Smith means by the expression quoted, but I suppose he means about this: The reception of persons who had previously been immersed but who presented themselves to the church without letters and were permitted to give a relation of their past religious history and baptism. The expression is frequently used by our brethren in this sense. There may be terms that express the idea more correctly. What think you, my brethren?"

SOUTH BEND

"South Bend, Indiana, August 16, 1850. I arrived home from my meeting-house expedition on the twenty-fourth of July, having renewed many old acquaintances and formed some new ones. Please tender my grateful acknowledgments to all of them through your paper." Corbly Martin wrote the preceding to James M. Mathes concerning a tour he had made down State for the new building to be erected at South Bend. He gives a list of the churches and the individuals that gave to this enterprise, totaling one hundred fourteen dollars and thirty cents. He closed his article with the following: "We, the undersigned trustees of the Christian Church of South Bend, Indiana, do hereby acknowledge the receipt of the above named sum in the aggregate amounting to one hundred and fourteen dollars and thirty cents, collected by our agent, Brother Corbly Martin. Thanks to our brethren.

"J. M. Moorehouse, Robert Wilson"

COOPERATION MEETING

"Thorntown, September 18, 1850. The meeting was organized by choosing Wm. McLane as chairman and Samuel Otterman secretary. The roll was called and the following churches were reported, Burlington, Frankfort, Kirkland, Mechanicsburg, Lebanon, Thorntown, Jamestown, Pleasant View; M. B. Hopkins and Watson Clark were selected as the evangelists for the coming year."

VALPARAISO

"Valparaiso, Indiana, December 30, 1851. The good cause is now doing well with us. We had brethren Lemuel and Ellis Shortridge with us one week including the first Lord's Day of this month and the result was twelve persons were buried with their Lord in baptism and several others were added to the church by letter.

"W. W. Jones"

COOPERATION MEETING

"Newtown, April 18, 1851. At this meeting the following churches are listed, giving their membership: LaFayette, seventy-four; Newtown, sixty-five; Crawfordsville, one hundred sixty; West Lebanon, one hundred twenty-five; Grahams Creek, forty-seven; Cold Spring, sixty-nine; Pine Creek, forty; Pleasant Grove, fifty-two; West Pine, thirty-five; Alamo, forty-one; Walnut Grove, twenty-five; Hillsboro, twenty-two." They voted to send out Wm. A. Young, who accepted the appointment, and Watson Clark or O. B. Wilson, who were not present, to travel and preach in the district for the coming year."

AN APPEAL

"LaFayette, Indiana, July 1, 1851." Under this heading John Longley, through the *Christian Record,* makes an appeal for financial help. It occurs to the author that if any preacher is opposed to the pension fund that is being promoted at the time of this writing that it would do him good to read the following. Brother Longley says, "As I approach the crisis—as my feet press more closely upon the crumbling verge of the grave —there is an important question which bears heavily on my mind. It is this: 'Shall I, after having spent a long life in preaching the gospel to others, myself become a castaway?' It is due to truth to say that there is only one thing which disturbs my peace and causes me to doubt—and that I am free to confess, does like a dreadful incubus at times sit heavily upon my heart. I am involved in debt, and unable to pay—hence, I sometimes fear that I shall not be able to die in peace. I am not only poor but am without means of meeting my liabilities."

WABASH

"Wabash, August 29, 1851. I removed from Ohio to this place last year and commenced in the fall to labor one half of my time in this place, the other half in other points in the country. My first effort was to set the church in order and on the first Lord's Day in June I immersed one from the Methodists and on the third Lord's Day I immersed four. We have had some additions at almost all of our meetings. Additions in all number nineteen.

"Benjamin Wharton"

NEW LISBON

"New Lisbon, Indiana, September 14, 1851. The church in this place is in a very happy condition. We number some fifty. We have had preaching during the summer twice per month by brethren E. Shortridge and E. Martindale. We had a protracted meeting of four days including the last Lord's Day in August, during which seven additions were obtained.

"J. R. Leakey"

NEWTOWN

Newtown, Indiana, September 12, 1851. I have just returned from a meeting at Pleasant Grove, six miles from Lafayette. It was a glorious meeting and ten noble souls confessed their faith in the Lord Jesus and put him on by baptism. Three others united with the church who had been previously immersed.

"W. A. Young"

LOGANSPORT

"Logansport, Indiana, August 6, 1852. It is generally known to the readers of the *Record* that some six or eight years ago John O'Kane and M. B. Hopkins visited this place and succeeded in enrolling the names of some sixteen members; but they were never fully organized and they, being obliged to leave them just in that condition, without a Timothy, or a Titus to take the oversight, the consequence was that the little flock was soon scattered. Since then G. B. Mullis has located here and has organized a congregation to be known as the Church of Christ at Logansport. It numbers fifteen.

"We are desirous of building a house, that we may have a convenient place to worship. We most earnestly desire that the brethren and friends throughout the State assist us in this good enterprise. Therefore, be it known to all men that G. B. Mullis is our authorized agent to solicit and receive such assistance as the brethren can see fit to render us. Brethren, can you find it in your hearts to help us? G. B. Mullis has received and reported to us as follows: From LaFayette and Pleasant Grove, three dollars and seventy-five cents; from West Lebanon, five dollars.

"James Brown, Deacon and Treasurer"

LAFAYETTE

"Lafayette, Indiana, February 18, 1853. Our church has been much revived, encouraged, and strengthened by the addition of thirty-two to our numbers. We have been built up and established in the most holy faith.

"J. H. Marsteller and Benjamin Crist"

MISSIONARY REPORT

"LaPorte, Indiana, March 15, 1853. Brother George Campbell is about to leave us, having been laboring in our district for about two months. He has sown the good seed in many places. His efforts at South Bend and Mishawaka have accomplished more than could have been expected. He has just returned from the above-mentioned place, where he has been preaching for some ten days in company of myself. The meeting was well attended and the interest increased all the time. Six were immersed and nearly all the brothers and sisters that have stood aloof from time to time were brought in and drank the spirit of love that seemed to animate all present.

"Rueben Wilson"

MIAMI

Miami, Miami County, March 23, 1853. At a protracted meeting held in this place commencing on Saturday, the 26th of February, which continued eleven days, thirty-one additions were made to the church. The cause of truth was ably and faithfully presented by Brothers Shepherd and Anderson, of Kokomo, and Brother Nelson, of Cass County.

"John Truax"

NEW LISBON

"New Lisbon, Indiana, March, 1853. I will give you the success of the gospel in Randolph County, in the last six months. At the meeting in November conducted by Brother Swallow, Thomas Burnaw, and myself, there were eighty additions. This meeting was held at Bethpage. Brothers Swallow and Burnaw have held another meeting there since and have gained about thirty more, making one hundred and ten additions to that church. E. Harlan and H. C. Tilson have been operating in private neighborhoods and district schoolhouses and have gained about fifty additions, besides their labors at home. During this time we have gained about forty at our home congregation, Bethel, Wayne County. Within the specified time indicated above we have gained about seventy additions, making at all the points named, within six months, three hundred and ten additions.

"Thomas Wiley"

SOUTH BEND

"South Bend, March 15, 1853. A meeting of twelve days has just closed at Mishawaka, four miles from this place. It was a very interesting meeting to us all. G. Campbell and R. Wilson were the laborers. Brother Campbell did the preaching. Brother Wilson visited from house to house. Much lasting good has doubtless been done by the meeting. Eighteen valuable additions were the fruits of the meeting—six by immersion, and twelve valuable sisters, who have stood disconnected from the church ever since the breakdown at Mishawaka, were added.

"W. McIlvain"

OXFORD

"Oxford, Indiana, July 22, 1853. I have just returned from a visit to my old field of labor in Rush and Fayette Counties. I spoke twice on the second Lord's Day at Fayetteville, where I met members from six surrounding churches. This church is under the good superintendence of Brothers E. S. Frazee and John P. Thompson. It is in a healthy state. The brethren at this meeting promptly contributed between twenty and thirty dollars to aid in building a new meeting-house at Oxford, my present place of residence. By the way, we have organized a church at Oxford and are proceeding to build a house. We ask aid as we are in a new country without a single house of worship of any denomination in the county, and only four male members of our church prepared to aid in the work of building. We have, however, a good prospect before us. The citizens nobly aid us.

"George Campbell"

COOPERATION MEETING

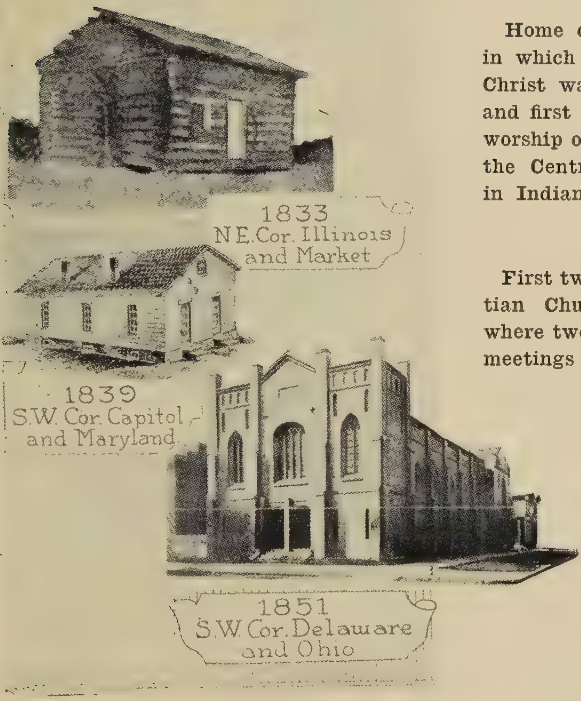
"Henry County, September, 1853. The delegates met at Flat Rock Church, Henry County. The following churches were represented with amounts subscribed for evangelism: New Lisbon, forty-five members, subscribed seventy-seven dollars; Little Blue River, one hundred members, subscribed one hundred and seventy-two dollars; Flat Rock, forty-two members, subscribed ninety dollars; Middletown, ninety-one members, subscribed two hundred and two dollars; Buck Creek, eighty-four members, subscribed one hundred sixty dollars. Total membership, four hundred thirty-two; total amount subscribed, seven hundred dollars.

"J. B. Trobridge and R. Edmondson were appointed as evangelists for the ensuing year, with a salary of three hundred dollars each.

"E. Nation, President; J. N. Martindale, Secretary"

The author would like to make this one observation resulting in the reflections of the preceding accounts. The reader will very probably feel that the churches did

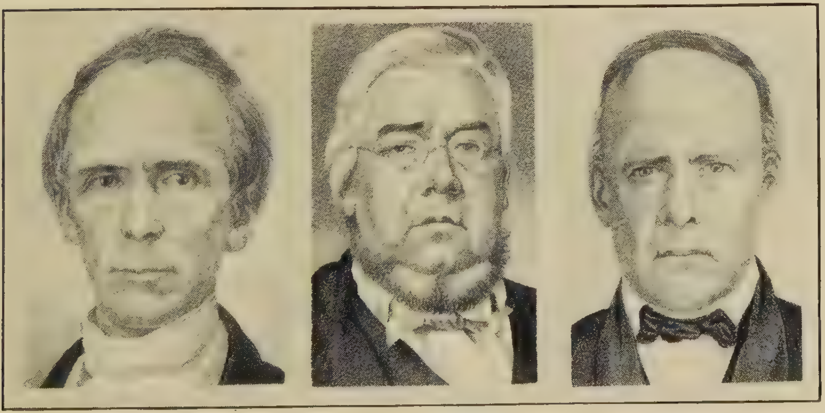
EARLY DAYS IN INDIANAPOLIS


1833
N.E. Cor. Illinois
and Market
1839
S.W. Cor. Capitol
and Maryland
1851
S.W. Cor. Delaware
and Ohio

Home of Benjamin Roberts in which the First Church of Christ was organized in 1833 and first and second houses of worship owned by what is now the Central Christian Church in Indianapolis.

First two homes of the Christian Church in Indianapolis where twenty-five annual state meetings were held.

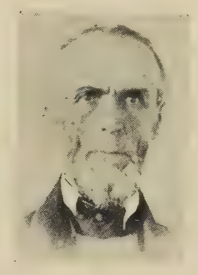
FOUNDERS AND EARLY PREACHERS OF THE CHURCH IN INDIANAPOLIS



John O'Kane Butler K. Smith Thomas Lockhart

LEADERS OF FIRST GENERATION

James Blankenship

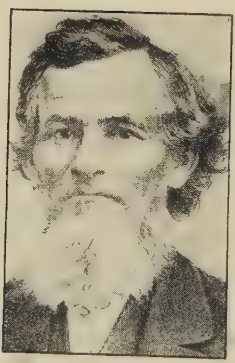

John O'Kane

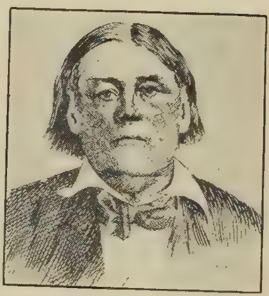
Geo. Campbell

John B. New

Alexander Campbell

Oliver P. Badger


J. L. Martin


Jacob B. Shively

Joseph W. Wolfe

very little as he reads the reports of the State conventions during this period, but he must remember that many churches such as Oxford, South Bend, Logansport, LaPorte, and Ft. Wayne, were not only asking help from down State to sustain their evangelists, but they were also asking help to build their churches. He must also remember that these counties and districts cooperated in caring for the ministers in their local fields.

CHAPTER V

FORTY YEARS OF PIONEERING

Many historical documents left by past generations have been lost to the brotherhood. Other valuable records are in existence, but are little known to the present generation. In the year 1867 Elijah Goodwin wrote a series of seven articles to the *Christian Standard* upon the early history of the church in Indiana. These letters appear in volume 2 (1867) beginning on page 106. We quote as fully as space will permit.

Writing from Indianapolis, Mr. Goodwin says: "Brother Errett, I propose, with your permission, to give to the readers of the *Standard* a brief history of evangelical or missionary work in Indiana, hoping that the experience of the brethren in this State may suggest instructive lessons that may be profitable at the present time. Experience is a dear school, but the information obtained therein is the more valuable because of its cost. I use the term 'evangelical' and 'missionary' interchangeably, because a true evangelist is a missionary.

"When the gospel plan of salvation began to be understood by the brethren in Indiana, the importance and necessity of preaching was more fully realized. Those engaged in the work, became more anxious than ever to proclaim the unsearchable riches of Christ, but we had no well defined or systematic plan for their support. The idea of making arrangements for supporting preachers was thought to be unscriptural. Hence, many brethren who felt a burning zeal for the salvation of sinners, went forth at their own charges. Occasionally a warm-hearted brother would hand a preacher a few cents to aid him in the work, but still the main burden was borne by the preachers themselves.

"By these faithful brethren a great missionary work was performed; multitudes were turned from the error of their ways, and many congregations were formed on the apostolic plan. I trust I shall not be thought egotistical if I should give some of my own experiences as I have been so identified with all the missionary schemes of the brethren that I cannot do the subject justice without occasionally referring to my own participation in the work.''

CHRISTIAN RECORD

Quoting from the *Christian Record:* ''Bloomington, Indiana, January 2, 1849. Brother Mathes: With your permission, I wish to make some suggestions through the *Record* for the consideration of the brethren throughout the State of Indiana. You know I have been engaged in visiting the churches in the State on the College Question. This leads me to hunt up all the churches and to inquire after their number and spiritual condition. While thus employed scenes and circumstances are constantly presenting themselves to my consideration, which call, more imperiously than language can express, for cooperation in the great work of preaching the gospel.

''In various parts I find small congregations that have been formed by transient evangelists and that are now left without any regular preaching or teaching. They have not talent enough among them to make their meeting interesting or instructive, and therefore, they are poorly attended. They are not able to sustain competent evangelists, and hence if there is not something done, and done speedily, they must soon cease to be. I find other churches that are able to do considerable for the good cause, that are doing nothing for the want of some system of cooperation; and I find another class of churches that are still more able, that are doing nothing for the advancement of the kingdom because they have resident brethren among them who preach to them without charge.

''Now while contemplating this state of things, I often ask myself, 'Could we not adopt some scriptural measure which will bring out the talent and means of the brotherhood, and distribute them more equally over the State?

and by means of which the poor and destitute may have the gospel preached unto them? that the cause for which we plead may be established where the Gospel has never been preached by our brethren?' While reflecting on this subject, I have concluded to present, for the consideration of the brethren, the following:''

Then follows Mr. Goodwin's proposed constitution. He says, ''Such, Brother Mathes, is the plan of cooperation I submit for the consideration of the Disciples of Christ and I shall be pleased to hear from any of our intelligent brethren on the subject. Brother Mathes, what think you of it? Will Brother Franklin insert the above suggestion and constitution in the *Western Reformer* and make such remarks upon them as he may think the subject requires? If any brother has any amendments to the constitution to offer, I shall be glad to hear them: if he assails, I shall try to defend it, but if it meets with favor among the brethren, I shall move to put the plan into operation as soon as possible.

''Of course this called forth much criticism, and no small amount of opposition. Opposing articles and replies were published in our papers, thus keeping the matter before our people.''

Benjamin Franklin, in the March number, 1849, of his paper, the *Western Reformer,* published at Milton, comments: ''One alleges that something must be done. Another asks how? A third sets forth a plan, and a fourth objects to it. Here it ends.'' Mr. Franklin disposed of the new constitution in short order. It seems, however, that when the brethren met in the annual State meeting in Indianapolis, the next October, they were ready for action.

Recently the original record of this meeting containing the constitution that was adopted has been discovered in an attic in the city of Indianapolis. The second paragraph of the first page says, ''Brother David S. Burnet of Cincinnati, having been called upon, delivered an address upon the subject of evangelizing, after which George Campbell, Elijah Goodwin, John B. New, John O'Kane, Love H. Jameson, David S. Burnet, and Benjamin Franklin were appointed a committee with instructions to report a constitution at seven o'clock this evening for the Indiana Christian Home Missionary Society. At seven o'clock October 6, 1849, they made the following report:

"CONSTITUTION OF THE INDIANA CHRISTIAN HOME MISSIONARY SOCIETY

"Art. 1. This society shall be called the Indiana Christian Home Missionary Society, the object of which shall be to sustain the preaching of the gospel in destitute parts of the State of Indiana.

"Art. 2. Any person paying to this society one dollar annually shall be a member, the payment of twenty-five dollars at one time shall constitute a member for life, and any person paying fifty dollars shall be a life elector.

"Art. 3. The affairs of this society shall be committed to the management of a president, two vice-presidents, a recording secretary, a corresponding secretary, a treasurer, and twelve directors, seven of whom shall form a quorum, and the majority of whom shall be competent to make their own by-laws.

"Art. 4. Any church or any society contributing to the funds of this society shall be auxiliary.

"Art. 5. This society shall hold its annual meetings in the city of Indianapolis on the Wednesday after the fourth Monday in every May, and the Board of Managers shall hold a meeting on the first Monday of each month.

"Art. 6. The parent society and each auxiliary shall be entitled to one elector and to one additional elector for every twenty-five dollars they contribute to this society, and the electors shall at the time of the annual meeting choose the officers and board.

"Art. 7. This constitution may be altered or amended by a vote of two thirds of the members present at any regular meeting of the society.

"Art. 8. This society, whenever twenty or more members be obtained, shall have the power to elect the contemplated officers who shall hold their offices until the next annual election and until their successors are elected. The following names were then obtained as members of this society: Benjamin Franklin, H. R. Pritchard, Elijah Goodwin, George Campbell, Silas Shoemaker, Samuel Frazier, Henry Bass, Butler K. Smith, Henry I. Sutherland, Seth Bardwell, James G. Brown, John T. Cox, Patrick H. Jameson, W. L. Crittendon, William Wallace, Berry R. Sulgrove, Peter Smock, John B. New, John O'Kane, Jane Boaz, Lydia Tousey, Sarah Davenport, Nancy Lister, Benjamin Irwin, Ovid Butler, John M. Bramwell, Silas T. Boaz, Albert B. Cole, Chauncey Butler, John Shortridge, A. E. Drapier, Joel Fuller, Levi Fuller, John M. Merryman, Silas W. Leonard, William H. Woollen, Andrew Davenport, Thomas P. Connelly, Samuel Tucker, George W. Smith, Milton B. Hopkins, L. H. Jameson, Sarah Wood, Nancy Hopper, Mary Davenport, Martha Dunning.

"Then J. B. New, L. H. Jameson, and E. Goodwin were appointed a committee to nominate a board of officers and managers. They reported the following: Ovid Butler, president; Elijah Goodwin and Samuel Frazier, vice-presidents; John M. Bramwell, recording secretary; Love H. Jameson, corresponding secretary; Berry R. Sulgrove, treasurer."

The original minutes for the next ten years make very interesting reading. Let me give the reader two samples.

At the first meeting of the board of managers on May 31, 1850, the first man called upon to report his work was George W. Smith. Here is the record: "Brother George W. Smith, having been called upon to make his report as the agent of this society, stated verbally that he had organized no auxiliaries, nor had he collected any money for this society. On motion, ordered that Brother George W. Smith be and is hereby allowed the sum of one dollar for his services as the agent of this society, which Brother Smith accepts as full compensation for his services as such agent to this date, to be applied in payment of his annual membership in this society."

At this same meeting they took much time in discussing the meaning of the word "destitute" as used in the first article of the constitution. The record says, "Brother B. R. Sulgrove offered the following: 'Resolved, that by the word "destitute" in the constitution the board understands the really destitute parts of the State to be those in which we have no congregations.' Which, after some debate, was rejected, upon which Brother Leonard tendered his resignation as the agent of this society."

With these two samples from the early record the reader will find it easier to understand the following from Mr. Goodwin, who says, "This society ran well for a few years, tho warmly opposed by some. The general objection was this: the society proposed to take the evangelical work out of the hands of the churches, where they said it properly belonged. Still the work went on. Those who were willing to work through such an organism contended that it was but the church that was doing the work; that the officers and the agents of the society were members of the church, who were only acting as the agents of the brotherhood for the purpose of systematizing the work, and that the church could do more of the Lord's work with less expense in this way than on any plan that has yet been tried.

"This society continued in operation for four years, during which time much missionary work was done. Missionaries were sent out and sustained, weak churches were aided, and the gospel was preached in destitute places by means of the society. Many friends of the ancient gospel rejoiced in the prospect of the glorious work being done, while sectarians said: 'This people are about to accomplish much; they are organizing their forces, and we may expect grand results.' But the opposition prevailed. When the society in October, 1853 was persuaded by the brethren who still contended for a different plan in doing missionary work, to suspend and try another system, the society was free from debt, and had about four hundred dollars in the treasury. This remained in the bank until the Jamaica mission was inaugurated, when the old board was called together and the money was by them appropriated to that mission."

When the missionary society was organized in 1849 it was decided to hold their annual meetings in May. The yearly fellowship meeting was being held in October. It was called the State meeting. This created a problem which finally resulted in the death of the missionary society.

Mr. Goodwin says: "When the Indiana Christian Home Missionary Society was first organized, it held its annual meeting in May. The State meetings were continued during the existence of the Missionary Society, holding their anniversaries in October. It was finally concluded to hold these meetings during the same week, to have alternate sessions during the week, for many belonged to both.

"At the meeting which met on the fifth of October, 1853, the opposition to the Society was so strong, and many seemed so confident that the State meetings could be so organized as to accomplish more missionary work than would ever be done by the Society, the friends of the Society consented, if the brethren would present a more systematic plan of operations for the State meetings, to suspend the Society, at least for the present, and unite in the work with those who favored the State meeting plan.

"A committee was appointed to draw up a plan for the State meeting organization which, when presented, called forth a very lengthy discussion, occupying the greater part of two days. With some amendments it was finally adopted in the following form:

" 'A DECLARATION OF THE CHARACTER, MEMBERSHIP, OBJECTS, AND PLAN OF THE INDIANA CHRISTIAN STATE MEETING

" '1. The State Meeting shall be regarded as an association of Christian brethren sent by churches, county cooperations, and from district meetings in the State of Indiana.

" '2. The objects and purposes of this association are hereby declared to be, to promote and extend the kingdom of God, by inducing Scriptural union, purity, and intercourse among the churches, and to combine and concentrate, through the medium of a systematic and uniform plan, the energies, means, and influence of the congregations, to foster and build up the feeble churches, to promote the preaching of the gospel in destitute places, to elevate the standard of intellectual and moral improvements in the ministry, and to do and perform all other matters expedient and authorized by the work of God to be done through the cooperation of the churches.

" '3. The officers of this meeting shall be a President, Secretary, and Treasurer, to be chosen annually, and to serve until their successors are chosen. There shall be a Board of Managers consisting of said officers and thirteen other brethren, to be chosen at the same time and to serve for the same period, five of whom shall be a quorum.

" '4. The Board shall elect their own officers, fill vacancies which may occur during the interim of the elections, and it shall be their duty to carry out the expressed will of the State meeting.

" '5. All contributions to subserve the objects of the State Meeting shall be, so far as the action of said Meeting is concerned, voluntary.

" '6. The State Meeting shall never devise or construct any *Creed or Articles of Faith* to be imposed upon the churches, nor shall the said Meeting, in any wise interfere with the rights and privileges or primitive and Scriptural independence of the churches.

" '7. Anything in this Declaration may be changed at any annual meeting, by a vote of a majority, save that which pertains to contributions, creeds, and articles of faith.'

"This had much of the appearance of a missionary society, but being called by another name, the opposers of the society plan endorsed it heartily. They considered that one of its redeeming features was the fact that the principle of life and annual membership by the payment of money was excluded. There was a strong effort made to have evangelists constituted standing members by virtue of their office as ministers. But to this objections were made on the ground that this would be organizing the preachers into a perpetual body, of which other brethren could only be members by delegation.

"It will be observed that the article of association is not called a *constitution;* this could not be admitted by the opposers of the missionary society. To suit the views of such, it was only called a declaration of the character, of the State meeting.

"For the purpose of perfecting the plan the State was divided into thirteen districts, each of which was to be organized with officers to hold district meetings and to send messengers to the annual State Meeting. This arrangement seemed somewhat feasible, and for the sake of harmony, and by the repeated declaration of good brethren, that this would meet with general approbation and thus secure the cooperation and aid of the whole brotherhood in the State, the Home Missionary Society was suspended, and most of its members went into this arrangement.

"During this year but little missionary work was done through this organization. A few brethren made an effort to organize their respective districts. The greater portion of the districts failed to organize; so that when the meeting convened in 1854, only three districts—the second, third, and fourth, were represented by regularly appointed messengers. The greater portion of the work performed during the year was done through county cooperations. After all, many brethren did not like the new plan better than the old one. They said it looked more like concentration or the centralization of power than the Society system.

"The lamented C. Martin took hold of the work with great energy and did much profitable service but instead of organizing districts as proposed by the State Meeting, he organized counties. He traveled extensively, organized a number of counties in which pledges were made to sustain county evangelists, but he fell asleep in Jesus just as he was preparing his report for the annual State meeting, and his county organizations did not survive long after his decease. The great difficulty was to get brethren in these districts willing to spend the time necessary to organize them and to keep them in operation. I obtained time from my other engagements to call, and attend meetings in several districts when officers were chosen, but all shared the same fate. The men appointed to take the lead neglected the work, and then meetings were no longer held. It appeared as impossible to keep these district and County organizations up as adjuncts of the State Meetings as it was formerly to keep up the County meetings as individual County enterprises.

"The State Meeting of Indiana for 1855 met in Indianapolis.

"There were messengers present from the First, Second, Third, Sixth, and Tenth Districts, and from several churches. But for want of funds very little if anything had been done during the previous year in the missionary work. The treasurer reported $33.95 having been placed in his hands during the past year for missionary purposes, and $29 to aid the brethren in Chicago in building a house for worship and $100 pledged for the same purpose.

"At this meeting much was said on the subject of missions, and the best plan of raising funds for missions. A committee was appointed to consider and report who, after some consultation and deliberation, presented the following:

" 'Your committee have had the subject referred to them under consideration, and have directed me to report:

" 'That they recommend the employment of two agents, whose duty it shall be to spend their time,

> " '1. In preaching the Gospel.
>
> " '2. In soliciting funds and pledges for missionary purposes.
>
> " '3. In soliciting funds and pledges for the benefit of superannuated and worn out preachers.

" 'Your Committee also recommend that said agents keep an account of the specific purpose for which such funds and pledges are given, and report the same from time to time to the Board.'

"This report was concurred in, and two experienced brethren were elected as such agents.

"Soon after the adjournment of this meeting the Board of Managers met and, by resolution, gave special directions to these agents, and urged them to take the field for the purpose specified in their appointment, as soon as possible. They also appointed an executive committee authorized to employ evangelists and agents in the different districts.

"An attempt was made to do this, and evangelists were appointed in several districts, and everything looked favorable for the accomplishment of much missionary work during the year. Leading brethren expressed great anxiety to see the work pushed forward to a triumphant success. Indeed they appeared confident that such would be the result of the system of cooperation now inaugurated.

"The meeting for 1856 convened in Indianapolis. This meeting was pretty well attended by the brethren from churches, but the districts were unrepresented, as such. Some of the district agents and evangelists appointed by the Board during the past year did not accept their appointments, hence but little was done through the agency of the State Meeting in the way of evangelizing the State during the year. It seemed impossible to bring about a general system in which all could unite. Those who favored the Society plan worked in this pretty well, while those who opposed the Society neglected this and some even opposed it. For some reason none of the general agents continued in the field longer than a short time, consequently did but little.

"It was assumed by some that these meetings would be better attended if they were held in different parts of the State, so the meeting for 1857 was held in Lafayette; in 1858, in Bedford; in 1859, in Indianapolis; and in 1860, in Greencastle.

"At the meeting in Lafayette only two districts were represented by delegates, no delegates from counties appeared, and only eight congregations sent delegates to the meeting. Still, we had a pretty full meeting of the brethren who came without any special appointment from any organized body.

"From the report of the treasurer it appeared that there was $186.25 in the treasury, to which $44 was added during the meeting.

"A communication was read from Evansville, setting forth the necessity of sending a missionary to that city and vicinity, which was referred to a committee, who reported in favor of sending an evangelist to that place as soon as the means to sustain him could be obtained, which was referred to the Board of Managers. The Board, acting on this recommendation, sent Bro. L. H. Jameson to labor in Evansville two weeks or longer if he should think it expedient. This work was performed and a favorable report was made of the result, but the work could not be continued because of lack of means.

"Others were appointed by the Board during this year to evangelize and collect funds, by whom a considerable amount of missionary labor was performed, the evangelists raising the means for their own support.

"The meeting at Bedford in 1858 proved to be a small affair. A committee was appointed to consider the best plan of making the State Meeting more efficient. This committee reported as follows:

" '1. That the State Meeting appoint an agent to visit each district not organized and labor to get them organized.

" '2. That each district now organized, or that may be organized, appoint an agent to organize each county not yet organized.

" '3. That each county see that each church in the county is represented with their statistics and means.

" '4. That each county send one fourth of the means coming into the hands of the county meeting, with one messenger from each church to the district meeting, and that after paying the expenses of said messenger from said funds, the balance is to be left with the District Meeting.

" '5. That each district send up one fourth of all the funds that come into their hands to the State Meeting, with one messenger from each county, in the district, and that after paying the expenses of said messenger, and the expenses of printing the statistics of the State, one-fourth of the balance be given for foreign missions, and the other three fourths for missionary purposes under the direction of the State Board.'

"This report, after a lengthy discussion, was unanimously adopted, and recommended to the churches, but when the plan was brought before the district meetings but few adopted it and those that did reserved to themselves the right to retain any amount of their funds that they thought proper within their respective districts.

"During this year the Board appointed evangelists in many of the districts and a considerable amount of missionary work was done, but when the State Meeting convened September 15, 1859, but four of the districts were represented by messengers, and but few of the churches were thus represented. The meeting was small in comparison with what it should have been to make it indeed a State Meeting.

"To make this organization more efficient it was resolved to appoint for the meeting a corresponding secretary to visit the districts, organize them, and endeavor to get as many as possible into systematic working order. To this work I was appointed. I called meetings in various parts of the State and attended them in person. Some of these district meetings were pretty well attended, while to others little attention was paid.

"I remember that the meeting for the district embracing Vigo County was appointed in Terre Haute. When the day came but few were present, not more than would have been expected at a usual church-meeting. Hence we had to elect officers from brethren who were not present. We did the best we could and supposed we had chosen brethren that would carry the system into full operation. Those who did attend the meeting became so favorably impressed with the plan that they insisted on the appointment of another meeting to be held in the same place four weeks from that time.

"The appointment was made, the officers and managers notified, as well as the brethren in all parts of the district; but when the time came the meeting was not so well attended as was the former one. We learned that the brother whom we had chosen as president of the meeting was opposed to the whole arrangement. Hence that organization proved a failure. The preachers in that district preferred to make their own arrangements, and the people were pleased to have it so.

"I should have stated that, at the State Meeting held at Greencastle, September 14-16, 1860, the constitution was so amended as to admit of annual members by the payment of one dollar, and of life members by the payment of ten dollars. The meeting also appointed a very active industrious brother as corresponding secretary. Thus the organization began to assume the character of an ordinary missionary society.

"The affairs of this brother would not permit him to enter fully upon the work of his office until the commencement of the next year. When he did take the field he met with much encouragement, and success seemed certain. The prospects of grand and glorious results in the Master's work urged him forward with unabating zeal until about the middle of April, 1861, when the note of war came up from the South in thunder-tones; the people of Indiana listened, hesitated to believe it, until it became a terrible reality; the call for volunteers came from the nation's metropolis, and the cry 'to arms, to arms,' was heard throughout the State. The public mind became intensely excited; the salvation of the government and the preservation of the Union became the all-absorbing themes of thought and investigation, insomuch that our corresponding secretary concluded that the prosecution of his labors would prove unprofitable; that the public attention could not be sufficiently occupied with missionary cause to justify him in remaining in the soliciting work. So he abandoned the field.

"The meeting for 1861 was held in Indianapolis, commencing September 12, 1861. This meeting was poorly represented by messengers. Only two districts and two churches sent regular delegates, tho several brethren appeared and took their seats upon the payment of a dollar.

"It appeared from the treasurer's report that only $119.80 was received for missionary purposes during the year. The annual meeting for 1862 convened in Indianapolis on October 15. At this meeting the plan of the organization was changed into a regularly organized society called 'The Indiana Christian Missionary Society.' The constitution provided for the usual officers of such a society and especially for a corresponding secretary.

"The annual meeting for 1863 convened in Indianapolis on October 15. This meeting was pretty well attended, and a more general feeling in favor of the Society and its objects was manifested. The usual amount of business was transacted, and an efficient brother was chosen as corresponding secretary, who took the field in good earnest, resolved on carrying forward the work to a triumphant success. Wherever he went he made friends for the Society, so that our annual meeting for 1864, held in Indianapolis, October 12, was the largest and most interesting we have had for many years. The treasurer's report showed the amount of receipts coming into his hands during the year to be $1,539.72. Many districts were organized during the year through the assistance of the corresponding secretary, in most of which missionaries had been employed and many converts added to the churches. The hearts of the brethren rejoiced, opposition seemed to be dying away, hope revived, and a general missionary spirit seemed to be taking possession of the entire brotherhood.

"The condition of the Indiana Christian Missionary Society at the close of the year 1864 was encouraging. At that meeting Bro. R. L. Howe was reelected corresponding secretary. He prosecuted the work with the same energy and success which characterized his labors the previous year.

"The annual meeting for 1865, which convened in Indianapolis on the eleventh of October was largely attended. We copy the following from the President's report to that meeting:

" 'The Society is now in good working condition. The organization is becoming well understood by the brethren and, consequently, its work and objects are more generally approved. It will be seen by referring to the reports of the Recording Secretary and Treasurer, herewith submitted, that, during the year which expired yesterday, the sum of $2,828.28 was paid into the treasury. Of the amount $1,828.00 has been expended in missionary work and the necessary expenses of the Society, leaving a balance of $800.28 in the treasury.

" 'Take it all in all, this was the most successful year the Society had ever enjoyed, and proved the necessity of every such organism having a faithful, active man constantly in the field, whose heart is in the work, and who will keep the subject constantly before the brethren. This is the secret of success among our religious neighbors, and if we would succeed in our efforts in the missionary work, we must use such agencies as God has given us. This year was not only characterized by increased liberality on the part of the brethren, but very large accessions to the congregations were obtained through the labors of our faithful evangelists. The number reported to the meeting as having been added through the agency of the Society amounted to 2866, mostly by immersion.' "

At this meeting a committee was appointed to report on the best means of increasing ministerial laborers, which reported as follows:

"In the opinion of your committee a more vigorous effort should be made on the part of our congregations to use all available talent belonging to the church, encouraging those who are giving but part of their time, to give themselves entirely to the ministry, and fostering and training for public usefulness in the church those whose talents give promise of usefulness. That as the preaching of God's word is God's means of converting the world, our whole duty can only be discharged by calling into service all our public and private talent, in unfolding and enforcing the truth as it is in Jesus.

"That we owe especial obligations to the church to urge and assist young men to become able ministers of the New Testament, and that at all times and in all places, we should urge the paramount claims of the Christian church in the respect to the talents of its members over any secular calling.

"That to this end it is the duty of the Christian church to make provisions, in a liberal spirit, for the education of young men whereby they may successfully enter upon this work.

"I think the operations and success of the Indiana Christian Missionary Society, this year, compared with the efforts of the brethren in former years, without such an organism, should silence every objection to organized efforts in the missionary work, and enlist every pious heart in the grand and glorious enterprise. Of all the people on earth we ought to be the most zealous and liberal missionary people. Believing that the Gospel of Christ is the power of God for salvation, we should do all in our power to have that gospel preached to all people.

"E. Goodwin"

CHAPTER VI

VENTURES IN RELIGIOUS JOURNALISM

The fathers had two burning passions—to preach with voice and pen. They wanted to get the living message to the people. This impulse was inspired by Stone and Campbell, who served their brethren in this double capacity.

CHRISTIAN REVIEW

The first paper to be started in Indiana was the *Christian Review,* edited by Nathaniel Field and Beverly James. In the May issue of the *Millennial Harbinger,* 1830, under the heading "Another Paper for Reform," Mr. Campbell says, "The *Christian Review* will be published on the first Monday of each month at Jeffersonville, Ind., and will contain twenty-four pages. The price will be one dollar in advance." This paper was later called the *Israelite.* At the Bedford Convention, 1926, in his paper on the life of J. M. Mathes, J. C. Todd says, "Soon after the beginning of the *Record,* 1843, Mathes took over the subscription list of the *Israelite,* a publication of Dr. Nat Field, of Jeffersonville. Dr. Field advocated a doctrine known as 'soul sleeping,' and the arrangement proved unfortunate for the *Record.*"

CHRISTIAN CASKET

This was the name of a short-lived paper published for the year 1833 by John O'Kane in Connersville. It only lived twelve months.

PRIMITIVE CHRISTIAN

The *Primitive Christian* started at Vincennes in the year 1843. Daniel Cox was the editor, but for want of support only three issues went through the mail.

CHRISTIAN RECORD

The next paper to be organized in Indiana was the *Christian Record,* which began as a monthly in July, 1843, in Bloomington. James M. Mathes was editor and publisher. Four years later Elijah Goodwin moved from Mt. Vernon to Bloomington and became coeditor and part owner. This venture was not successful. It did not justify the energies of two men such as Goodwin and Mathes. Late in 1848, Goodwin sold his interest to Mathes and took the field to present the new college question to the churches.

In order that the reader may know something of the hardships the pioneers were called upon to bear the following story is given. In his autobiography Goodwin says, "We had in Monroe County, men with teams and large wagons who hauled goods to Louisville, Ky.—such as wheat, ginseng, beeswax, and whatever the merchants might have for the Louisville market. Then they would bring a load of goods home. On one occasion they failed to bring the paper for our publication. Brother Mathes said to me, 'You can get into my buggy and go to Louisville and bring paper enough in the buggy to make this number.' The next morning, just as the sun began to lift himself above the eastern horizon, I was in the buggy on my road to Louisville, and on the evening of the fifth day I returned with paper enough for the number. By this means we brought our paper out on time."

At the earnest invitation of the brethren in Indianapolis, Mathes moved to the city in July, 1851. From this place he published the *Record* for the next four years. Because of ill health and financial difficulties he removed to Bedford in 1855. In what he calls his valedictory, June, 1859, Mathes says, "In 1855 we left Indianapolis and settled on a little farm in the vicinity of Bedford, kindly furnished us by two good brethren that we might recover our health, which had been greatly impaired, by our sojourn in the city, and that we might settle up our business affairs which had become somewhat embarrassed."

Mathes found it difficult to publish his paper after moving to Bedford. He first made an effort to edit it from Bedford and print it in Indianapolis. This was not satisfactory. Then he tried to print it on a small press in Bedford. This was not successful, so he asked his friend, Elijah Goodwin, to take his paper over. Goodwin assumed responsibility as owner and publisher in July, 1859. He continued to publish the *Record* as a monthly with the exception of one year, when he made it a weekly, until the close of 1865.

When the Standard Publishing Company was organized Goodwin sold his mailing list to the new company and became a contributing editor. When this happened the old fires began to kindle again in the heart of James M. Mathes. He felt that the Church in Indiana should have a paper devoted to its cause. So on January 1, 1867, there appeared the first number of the new series of the *Christian Record*. It was small, but newsy, sane, and helpful. He continued this publication in Bedford until near the end of his life. The author has seen the issue for September, 1884. There may be later numbers in existence.

THE REFORMER

The *Reformer* made its appearance in Centerville in January, 1845. Benjamin Franklin was the editor. In March, 1847, he moved his paper to Milton and changed its name to the *Western Reformer*. On January 1, 1850, he united with the *Gospel Proclamation* of Loydesville, Ohio, published by Alexander Hall. The new paper was given the name, *Gospel Proclamation and Reformer*. It was soon moved to Cincinnati and became the forerunner of the *American Christian Review*.

A letter received by Franklin and answered in his next number throws much light upon the publications of this period. Under date of July 10, 1848, W. W. Eaton, writing from St. Johns, New Brunswick, says, "I would suggest that you Indiana Editors save ink by uniting your papers." Then he refers to the *Reformer*, the *Record*, the *Investigator*, and the *Primitive Christian*, as being published in Indiana. In his answer Franklin writes, . . . "The *Investigator* has not been published for a year. The *Primitive Christian* only reached its third number and stopped for want of patronage. This leaves only the *Reformer* and the *Record* in the field."

THE INVESTIGATOR

This semimonthly was published at Mishawaka by P. T. Russell. It began in 1846, but like many of the sheets of that day, it was short-lived.

CHRISTIAN FOUNDATION

Aaron Walker began this monthly in Kokomo in 1880. In the course of two or three years he moved it to Indianapolis and mailed it out from the capital city. It lived some four years after coming to Indianapolis. A number of issues are in the State University library at Bloomington.

CHRISTIAN MONITOR

An unusual and outstanding work in the field of literature was that of Mrs. M. M. B. Goodwin. In the summer of 1863 she founded and became the editor of the *Christian Monitor,* which in some of its early years was called the *Ladies' Christian Monitor.* This was a popular religious magazine for women. *The Mother's Monitor,* another periodical published later on by Mrs. Goodwin, did not have a long life. In January, 1866, these two magazines were combined and named the *Christian Monitor.*

This work in Christian journalism began in Cincinnati. Within a few months the editor, Mrs. M. M. Bassett, married Elijah Goodwin of Indianapolis and brought her work with her to that city. Altho occasionally they lived elsewhere for brief periods, Indianapolis was mostly the home of Mr. and Mrs. Goodwin; consequently, it was the home of the *Christian Monitor* for much of the time of its existence.

The following quotations from the pages indicate the spirit of the editor, also the purpose and place of this unique magazine in the life of those days: "If the church needs purer Christian reading, someone must forsake all that makes life lovely, and give time, and talent, and all that they have, to its preparation.''

''The *Christian Monitor* is emphatically devoted to home education, literature, and religion.''

''It is the only magazine or paper of the Christian Church, that is published directly in the interests of the great sisterhood, for Christian mothers and their daughters.''

''This monthly is devoted to the spread of primitive Christianity. Its contributions are among the leading minds of the day. The contents are mostly original and always pure, interesting, and useful. It contains a 'Children's Department,' illustrated with cuts. Its varied religious reading and cheap price should recommend it to every family: to the sisters it presents unusual claims, being the only religious paper in the United States edited and published by a lady.''

At another time the announcement was made that the *Christian Monitor* had the largest subscription list of any Christian monthly published.

Mrs. Goodwin was editor of the *Christian Monitor* for more than twenty years. She died on Lord's Day, February 22, 1885.

These early publications had a much greater influence in the brotherhood than the casual reader would suspect. Most of them, it is true, were short-lived, but at least three of them played a very important part in the early life of the history of the church. Our journals have always been taken more seriously than our conventions. The reason is easy to see—papers come to us once a week or once a month—conventions usually come once a year, if we go. The *Western Reformer* and the *Christian Record* were the two papers that wielded much theological influence in their generation. The former stood for ''a thus saith the Lord in all things.'' The latter accepted what they were pleased to call the ''chapter of expediency.''

In the March number, 1850, *Christian Record,* in an editorial, the author writes, "We do not say that the Lord has given an express command for missionary societies, but the chapter of expedience is now read and acknowledged and acted upon by our brethren generally. It is to this chapter we refer to sustain these good works. The Great Apostle to the Gentiles recognized this chapter and even went so far as to teach that some things that are lawful under certain circumstances may be inexpedient." Then referring to his more conservative brethren, he continues, "They fear that these societies will take the glory from the church; or that it is an attempt to give glory to God through some other medium than the church."

Along with these Indiana publications in the beginning of the movement were the *Christian Baptist* and the *Millennial Harbinger,* widely read in Indiana. As illustrative of the influence of the *Christian Baptist* the case of Carey Smith is in point. In 1824 Mr. Smith, a young Baptist preacher, went on horseback for a preaching tour in the South. While in Kentucky he saw an issue of the *Christian Baptist.* He subscribed for it for himself and his father. In a little while he began to preach New Testament Christianity in its simplicity.

INDIANA QUARTERLY, INDIANA TIDINGS

The *Indiana C.W.B.M. Quarterly* was the first attempt by any State or province of the Christian Woman's Board of Missions to issue a publication to assist in the development of its woman's missionary work. The first issue was in September, 1900. The editors in succession were Mrs. Effie L. Cunningham, Mrs. Jeannette Wells, Mrs. Lida B. Pearce, and Mrs. O. H. Greist.

In February, 1928, the *Indiana C.W.B.W. Quarterly* was changed to a monthly publication and named the *Indiana Tidings.* Mrs. O. H. Greist, the last editor of the *Indiana C.W.B.M. Quarterly,* became the first editor of the *Indiana Tidings.*

The publication office in the beginning days of this first State paper for the organized mission work of women was at Franklin, Ind. Within a few months Indianapolis became the headquarters for this little publication which has given and is giving large help for the work it represents.

MISSIONARY TIDINGS

The importance of the printed message in the development of the spirit and work of the Christian Woman's Board of Missions was discussed in the first executive meeting of that association. As a temporary expediency arrangements were made within a short time to use regularly some pages in the *Christian Monitor;* also to send to the church papers announcements and articles concerning the plans and the work of this new venture for missions.

As soon as it seemed practical plans were made for an official organ, the *Missionary Tidings.* In May, 1883, the first number was issued with Indianapolis as the place of publication. Two Indiana women, Mrs. L. A. Moore and Mrs. R. T. Brown, constituted the committee to make ready for the magazine. Mrs. S. E. Shortridge and Mrs. L. A. Moore served as a publication committee for several years. The first editor was Mrs. M. M. B. Goodwin, who was the founder and editor of the *Christian Monitor.* Other editors in succession were Mrs. S. E. Shortridge, Miss Lois A. White, Mrs. Helen E. Moses, Mrs. Anna R. Atwater, and Mrs. Effie L. Cunningham.

The *Missionary Tidings* began as a four-page sheet at twenty-five cents a year. It grew in size, in favor, and in numbers, until there was a subscription list of about fifty-five thousand at the close of 1918. The subscribers and the larger number of readers of the *Missionary Tidings* constituted a loyal constituency for that magazine and the Christian Woman's Board of Missions. This devotion and loyalty was the most helpful contribution for the establishment and maintenance of *World Call* and the United Christian Missionary Society.

The *Missionary Tidings* was merged into *World Call* with the beginning of that united magazine in January, 1919.

THE KING'S BUILDERS

May, 1880, was the beginning date for *Little Builders at Work,* a small, eight-page missionary magazine for children, published by the Christian Woman's Board of Missions. Before this date there was a "Children's Work" department in the *Missionary Tidings.* In May, 1896, the name *Little Builders at Work* was changed to *Junior Builders,* and in January, 1908, this name was changed to *The King's Builders.*

Mrs. C. S. King, the first superintendent of children's work, was the first editor. This policy has been continued and the superintendents of missionary work of boys and girls have been the editors of this magazine. Miss Nora E. Darnall, an Indiana girl, has been the superintendent of this work and editor of *The King's Builders* since February, 1921. The magazine has been published in Indianapolis except for the years when the headquarters of the United Christian Missionary Society were in St. Louis. The page size has practically doubled and there are thirty-two pages with many illustrations.

Besides bringing choice story material along the line of world friendship for children it provides worship materials for the children's departments in the Bible schools, and program outlines and helps for Junior organizations.

THE CENTRAL CHRISTIAN

The *Central Christian* was a semi-monthly issued by the Central Christian Publishing Company, with headquarters at Indianapolis. Its circulation began in January, 1887. Z. T. Sweeney was editor-in-chief. J. V. Coombs was office editor; W. S. Brown and W. H. Kerr, associate editors; J. H. Edwards, Charles Fillmore, J. H. O. Smith, L. L. Carpenter, and Mary Coe Smith were listed as department editors. From the best information obtainable this paper continued until about 1890, when there was a reorganization that took over the mailing list.

THE INDIANA CHRISTIAN

The *Indiana Christian* was the successor to the *Cen-*

tral Christian. J. V. Coombs was the editor and publisher. The first number of this monthly came out in January, 1892. The brethren did not seem to be supporting the paper as they should, for in a statement to the public in January, 1903, Mr. Coombs says, "The *Indiana Christian* is in its eleventh year of warfare. It has had its victories and its defeats. We now come asking the readers to come to our support. For two years W. E. M. Hackleman has had control of this paper, but the press of business has made it necessary for him to give up the general management. B. L. Allen, who was general manager for two years, will now have full control of the *Indiana Christian.*"

The next year the subscription list was taken over by the *Christian Guide,* a weekly published at Louisville, Ky. For a number of years the *Guide* carried a very newsy Indiana department edited by B. L. Allen.

THE INDIANA WORKER

The next paper to make its appearance was the *Indiana Worker.* It was fostered by the Indiana Christian Missionary Association. The first number appeared in January, 1914. It was a monthly of magazine style consisting of sixteen pages. C. W. Cauble and Garry L. Cook were the editors. The district evangelists had a page on which they reported their work. All of the cooperative agencies in the State were included in its pages. At the beginning, C. E. Underwood wrote for Butler College; J. C. Todd for the Indiana School of Religion; Mrs. O. H. Greist for the C.W.B.M. and W. D. Bartle for Christian Endeavor.

The form and the name of this paper has changed during the course of years. It is now called the *Indiana Christian.* G. I. Hoover is the editor, and its form is newspaper in style, consisting of eight pages. It is still devoted to the interests of all of the cooperative work of the church in the State and is growing in favor as the years go on.

WORLD CALL

A growing desire for united service in the organized activities of the Disciples of Christ found expression in the merging of the magazines published by the different missionary and philanthropic boards. After the work over a period of seven years of five different committees representing these boards and other organized interests without publications, arrangements were made for the beginning of this united magazine—*World Call.*

Into *World Call* there came *The American Home Missionary,* representing the American Christian Missionary Society; the *Missionary Tidings,* representing the Christian Woman's Board of Missions; *The Missionary Intelligencer,* representing the Foreign Christian Missionary Society; *The Christian Philanthropist,* representing the National Benevolent Association; *Business in Christianity,* representing the Board of Church Extension. The other interests represented in the new magazine were the Board of Ministerial Relief, Board of Education of Disciples of Christ, Board of Temperance and Social Welfare, Association for the Promotion of Christian Unity.

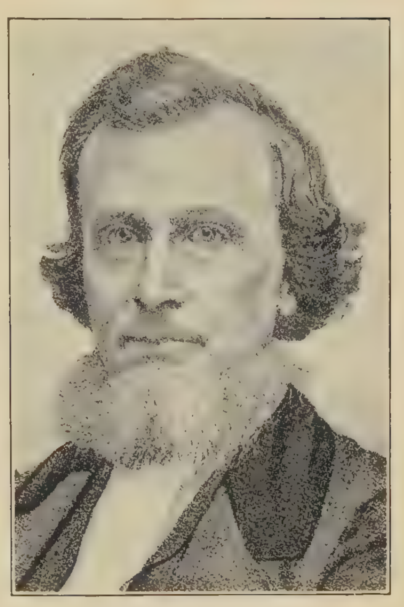
The first number of *World Call* was issued in January, 1919. The Men and Millions Movement was the publication agency until the ownership was invested in the United Christian Missionary Society at the time of its organization. W. R. Warren was the editor from the first until his resignation, July, 1929. Miss Bess Robins White, associate editor, was elected as editor in November, 1929, to succeed Mr. Warren. The associate editors in succession have been Mrs. Effie L. Cunningham, Mrs. Esther Treudley Johnson, Miss Mary B. Treudley and Miss Bess Robins White. Since 1922 Mrs. Rose Stevens Rains has been office editor. Mrs. L. Madge Smith is circulation manager.

In the beginning Indianapolis was selected as the place of publication for *World Call,* with office in the College of Missions Building, 222 Downey Avenue. When the headquarters of the newly organized United Christian Missionary Society were placed at St. Louis in 1921 *World Call* was moved to that city. With the coming of the headquarters of the United Christian Missionary Society in August, 1928, *World Call* turned again to the city of its birth, and now has its office in the Missions Building, the place of its beginning.

World Call goes out to the ends of the earth to gather in its rich and helpful material; then goes out again everywhere, ‘‘to inform those who are interested; to interest those who ought to be informed.’’

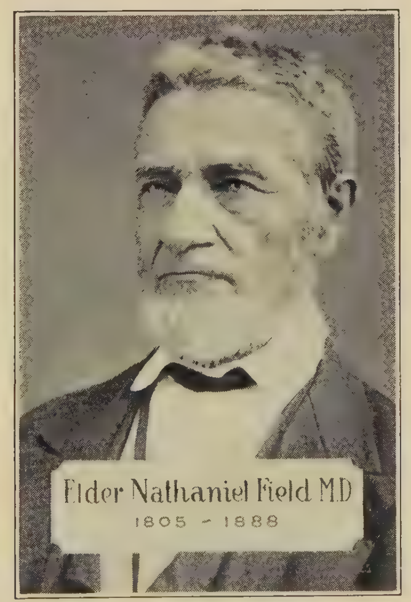
LEADERS IN RELIGIOUS JOURNALISM

Mrs. M. M. B. Goodwin



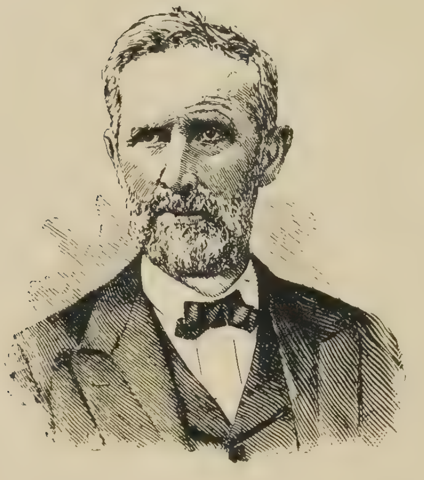
James M. Mathes

Benjamin Franklin


Elder Nathaniel Field M.D
1805 - 1888

Nathaniel Field

THE DEFENDER OF THE FAITH

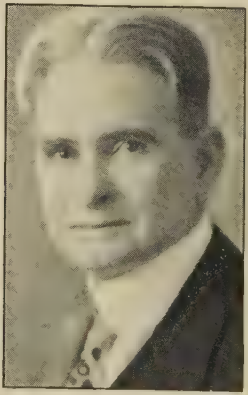


Henry R. Pritchard

MINISTERS OF MUSIC

Love H. Jameson

Knowles Shaw



W. E. M. Hackleman

CHAPTER VII

ALEXANDER CAMPBELL VISITS INDIANA

During the month of November, 1850, Alexander Campbell spent twenty days in Indiana. Among the many amusing incidents that occurred the following has been handed down, thanks to the good story tellers.

The committee that escorted Mr. Campbell into the Constitutional Convention Hall as told in the following pages consisted of Rev. Oliver P. Badger, of Putnam County, and Mr. Benjamin Wolfe, of Sullivan County. As these men were leaving the Convention to act as convoy to Mr. Campbell, John T. Pettet, of LaFayette, got the attention of the chair and said: "Mr. Chairman and gentlemen of the Convention, I think it is very appropriate to have a Badger and a Wolfe lead a Campbell into this hall to pray for 'Jackasses.' "

The following is reported in the *Millennial Harbinger* for January and February, 1851:

"On Tuesday, November 5, 1850, we sailed from Cincinnati to Madison, Indiana, and next day addressed the citizens of that place assembled in the Methodist Chapel, the largest room in the city, on the subject of the Advocacy of the Holy Spirit, as commissioned by the glorified Messiah.

"During my short stay in that place we partook of the hospitalities of Father Bramwell, of the Christian Church, an aged brother, of long tried worth; of Gen. Stapp, now mayor of the city, a member of the Baptist Church; and of Mr. Fitch, of the world, and his excellent lady, Sister Fitch, formerly of the Christian Church congregation in Baltimore.

"From Madison, next morning, via Columbus, Ind., on the railroad we proceeded towards the State capital, Indianapolis. On our way we addressed a very large assembly of brethren and friendly aliens at Columbus, some forty miles in the interior of the State. Here we met Brother Love Jameson, of Indianapolis, whose praise is in all the churches in Indiana and with sundry other brethren, who labor in the work and doctrine of Christ. Our topic was the superlative personal and official grandeur of the Lord Jesus, as the oracle of God.

''That same evening, and next morning at nine o'clock we spoke on the proper education of man, as a son of earth and heir of heaven. Brother Jameson also, during the evening, delivered a very sensible, practical, and eloquent discourse on Christian piety. From Brother Pidgeon's, with whom we abode, after our morning discourse, we immediately repaired to the railroad depot, but no sooner had we got under way than the engine and some part of the train ran off the track, and gave to myself and several others who were standing up, a very severe shock, but, narrowly escaping the back of my seat, I received no harm. This accident detained us some five or six hours.

''On leaving Columbus, we traveled through one of the richest and finest regions of the West. It is, indeed, exuberantly fertile, abounding in corn and meadows of large dimensions, equalling anything I have seen in any part of the Valley of the Mississippi.

''Arriving at Indianapolis past the hour of meeting appointed and supposing the congregation was dispersed, we were taken immediately by Brother Jameson to his residence. But no sooner had we sat down than Brother Butler's son and carriage were at the door, informing us that the congregation was yet waiting our arrival, and that Brother Bacon was holding them in abeyance, momentarily expecting our arrival. Of course, cold and fatigued though we were, at almost 8 P.M. in the evening, we hied away to the great hall of the city, some ninety by sixty feet in its dimensions, and found a very large assembly in attendance. Brother Bacon immediately giving way, we arose and read a passage in one of Paul's Epistles, from which I addressed the audience on the trial, condemnation, and justification of the Messiah.

"Next evening we addressed a still larger congregation in the same hall, on the foundation which the justified and glorified Messiah had laid for his great empire in this fallen world; and next day (Lord's Day in the morning), to the largest concourse that could assemble in any one house in the State, we had the pleasure of unfolding the grand scheme of Heaven's philanthropy, now consummated in the death, burial, resurrection, and glorification of the Lord Jesus Christ. We elaborated this subject for some two hours, to a deeply interested auditory, and were sorry to learn afterwards that many citizens could not find a place in the hall and that a portion of the vast assembly could not satisfactorily hear all that was said on these rich promises. My vocal powers were, indeed, somewhat impaired by an incipient cold and too much speaking.

"We had, one might say, the whole State in attendance, in the person of its Governor, and a State convention of one hundred and fifty persons, then in session, modeling its constitution.

"Early next morning I received an invitation from the convention expressed in the following words:

"Indianapolis, November 9, 1850

"Messrs. Badger and Wolfe: The following is a copy of a resolution adopted by the Constitutional Convention, on this day:

"Resolved, That Messrs. Badger and Wolfe be appointed a committee to wait upon Elder Alexander Campbell, and request him to visit the Hall and open the Convention by prayer, on Monday morning next.

"Very respectfully,

"WM. H. ENGLISH, Prin. Sec'y,
"P. G. L. Sites, Assistant."

"Accordingly, on Monday morning Brother Jameson and myself visited the Capitol, and, after reflecting on the important interests lodged in the hands of this great body for the present, and probably for future generations, affecting their whole interests in all their relations of life and being informed that a respectable proportion of its members were members of different religious communities, our own being largely represented in it, we addressed the Throne of Grace in reference to the occasion and the work on hand."

PRAYER OFFERED BY ALEXANDER CAMPBELL

At the Opening of the Session of the Indiana Constitutional Convention on Monday Morning, November 11, 1850

"Our Father who art in heaven; thou also inhabitest eternity and the praises of eternity! It is our highest honor and greatest privilege to be permitted to speak to thee—to speak to him who lives forever and ever—in whose hand is our destiny, and that of every living thing.

"We are indebted to thy bounty for health and life, and every blessing. All that is dear to our hearts in time and in eternity—our families, our country, and our friends—is at thy sovereign disposal, and we therefore desire to feel and to cherish in our hearts a continued and abiding sense of our absolute dependence upon thee for all things pertaining to the life that now is and that which is to come. We owe to thee all the blessings of our happy lot and all the circumstances with which we are pleased in our present condition. It is therefore our most reasonable service to express to thee our fervent thanks for all the privileges which distinguish and elevate our condition amongst our fellowmen.

"Thy kind providence, heavenly Father, hast been vouchsafed to us, as a nation, the most blissful circumstances bestowed upon any portion of the human race. Thou hast most generously bestowed the gifts and bounty of thy kind providence upon this portion of thy people. Oh, that we may all feel a corresponding indebtedness, a corresponding obligation resting upon us, to restore to thee the homage of our gratitude.

"We feel our responsibility and our accountability to thee for the benefits of thy kind providence and the blessings of the great salvation which thou hast vouchsafed us as a people. When we contrast our condition, as a nation, with that of any other nation under heaven, we feel ourselves placed under the highest obligation to devote and consecrate all our powers to thee, who hast thus given to us such glorious and continued devotion among the sons of men, and may the influences and the powers which we exert, be ever on the side of truth, of righteousness, of wisdom, and happiness.

"Thou hast made it our duty, heavenly Father, to look to thee for every benefit and blessing necessary to our enjoyment of ourselves. Thou hast, therefore, commanded us to offer prayers, supplications, and thanksgiving for all mankind, for kings and governors and judges, and for all that exercise authority over the destinies of the human race. We therefore look to thee, this morning, as citizens of the kingdom of heaven—as a portion of the great family of man, for thy blessing on this convention, which has been assembled for the greatest object which could be vouchsafed or committed into the hands of any body of men of the community. Oh, that they may be duly influenced by just considerations of the great interests to be disposed of by their wisdom and discretion! May they have wisdom, foresight, and ability for the occasion. May they be wise in their deliberations, so that not only their contemporaries, but generations yet unborn may have reason to rejoice in the administration of justice, righteousness, and equity under the constitution which they may be enabled to frame.

"May the Lord vouchsafe to us, each and all, his blessings in the various situations and relations of life which we occupy, so that all our actions may be performed with an eye single to the glory of God, the general happiness of mankind. Conduct us, our heavenly Father, in all our ways, as seemeth good to thee. Accept of our imperfect supplications and forgive us all our faults and frailties. Regard us in the face of our great Redeemer, in whom we believe and trust, and through whom we desire to glorify thee, our Father and Creator, forever and ever. Amen."

"From Indianapolis, after a promise to visit it again, on my return from Bloomington, we set out next day for the seat of Indiana University, accompanied by Brother Jameson, and Brother O'Kane. We had a very pleasant day in traveling through a rich and beautiful country. We dined at Brother G. Staffords, midway between Indianapolis and Bloomington. The road, running almost parallel with White River all the way to Bloomington, affords a fine display of the exuberant fertility of this section of the State. Our Brother Stafford lives on a farm of four hundred and eighty acres of exuberant fertility enough to satisfy any reasonable man whose aim is to have for himself and family a liberal competence of all the precious fruits of a generous soil and a genial climate. He asks no more, the only man I met in my late tour that said so. Seven miles from his residence we found ourselves in Martinsville; and after tea at Brother Tucker's, we hastened to the meeting-house, into which, with great difficulty, we forced our entrance through a well-packed crowd, standing in the avenues between the seats and around the doors. We found room to stand nowhere but in the pulpit.

"After worship we commenced a discourse, but so illy ventilated was the house that we felt, in such a crowd, more like fainting than speaking.

"To increase our difficulties the babies of Martinsville, as if all simultaneously inspired with one spirit of remonstrance raised a song which no one could interpret, and which no eloquence or argument could allay. The unhappy mothers were at their wit's end. I remonstrated, for the first time in my life, against infant wailings, but in vain. Cried down, I sat down, and confessed myself fairly vanquished.

"Meantime, I urged Brother O'Kane—a speaker of great strength and command of voice, and of great mental vigor and point—to make an effort. He did so. And by the charming potency of his voice, and his fine intonations, he allured the innocent wailers into a sort of speculative silence. Wonder-struck, their remonstrance died away, and, on his motion I resumed my subject.

"But alas! No sooner had I rallied and propounded my thesis than they began to murmur; and finally a grand climax of some fifteen parts was rending the air, and filling the vaulted roof and as the indulgent and aggrieved mothers could find no way of escape by door or window, no one willing to give way, I confessed myself wholly vanquished, drew to a close, and dismissed the assembly. It was here that I became acquainted with Brother Blandenship, a very successful preacher of great stature, and strength of body and mind. From the great number of his converts, and his untiring energy, I should judge that he is one of the most mighty men of the evangelical corps in that region. He is, indeed, indefatigable, zealous, ardent, and devoted to the great work of converting men.

''Next day we proceeded to Bloomington, and were very cordially received by our excellent and amiable Bro. James Mathes, editor of the *Christian Record,* and his excellent lady. After a refreshment, we went to the spacious and tasteful hall of the University, and there met with a very large audience in solemn stillness, awaiting our arrival. Brother O'Kane, after apologizing for my hoarseness and fatigue, delivered an eloquent and forcible address to a very attentive and much interested auditory. I had the pleasure of renewing my acquaintance with my old friend, Dr. Andrew Wiley, the learned and worthy president of the institution. Long accustomed to the duties of his office, Dr. Wiley is one of our most eminent western teachers officiating as president of a State institution.

''From Bloomington next day, we proceeded to Springville, where I delivered a discourse on the 'New Institution in Contrast with the Old.' We supped with Brother Judah, of Springville, and spent the night with our much esteemed and devoted Bro. Milton Short, who labors with good effect in the good cause of Reformation.

''Next day we proceeded to Bedford and addressed, in the Presbyterian church, a large and most attentive auditory, on the grounds and reason of one Lord, one faith, and one baptism, going at some length into the aberrations of the age on these and other great elementary principles. Having enjoyed the Christian hospitalities of Brother Williams and Brother Gilwick, next day we departed for Bloomington.

"At Bloomington we spoke twice—once on Saturday evening, and once on Lord's Day.

"During our sojourn at Bloomington, we very much enjoyed the Christian hospitality of our amiable and devoted Brother Mathes, editor of the *Christian Record,* whose praise is in all the surrounding churches; also that of President Wiley, and others, by whose company we were much refreshed and edified.

"Next morning (Monday, November 18, 1850) before the sun rose, accompanied by our fellow-laborers, O'Kane and Jameson, we bade adieu to Bloomington, intent on making Indianapolis, fifty-two miles distant, during the day. The day was bracingly cold, the road fine, our horses in good plight, the country beautiful (much of it exuberantly fertile), and our conversation mutually interesting; so that time and the distance passed pleasantly away. We dined at Brother Stafford's, rested two hours, and reached Indianapolis in good time.

"We spent a pleasant evening around the social hearth of Brother Jameson and his amiable consort, retired early (an important fact in human health and comfort), and slept soundly, and arose renovated and invigorated for the labors of another day.

"After our return to Indianapolis, the next day was spent in making visits to our brethren and friends in the city and its environs. We felt as returning home to the bosom of an old acquaintance, having, during our sojourn there, enjoyed, as much as we could, the hospitalities of the brotherhood and citizens; amongst whom, we must name his Excellency, Gov. Wright, Mr. Duncan, Elder J. B. New—whose brother, Elder Hickman New, met me at Madison, and accompanied me to Columbus—Butler, Taylor, Sulgrove, Weir, and their families.

"Our meeting with the church, on Lord's Day evening previous to our departure for Bloomington, was one of the most interesting and edifying meetings which I enjoyed during my whole tour. The order and manner of reading the sacred Scriptures by several brethren, intermingled with prayers and exhortations, together with all-pervading solemnity and beautiful order of attending upon the Lord's Supper, and the peculiar appositeness to the occasion of all that was read, said, and done, were at least equal to any thing of the kind that I have met with for a long time.

"The meeting-house is antiquated and inconvenient, like ours at Bethany; but the brethren and citizens are determined to improve it, by building a new one, in a more central part of the city and population. Should the new house be in good keeping with this infant city in neatness, large dimensions, and good taste, it will be no common affair.

"Indianapolis is one of the most convenient and beautiful infant cities in the West. Congress voted four sections of land as a permanent seat of government, in one of the most convenient and suitable places in the State, being central, and surrounded with one of the finest countries in the world. These four sections, or four square miles, containing 2,560 acres, and forming a perfect square, affords streets two miles long which are judiciously and tastefully laid off one hundred feet wide, intersecting each other at right angles, with four diagonals, terminating at the center.

"The lots are corresponding in size; and the good sense and taste of the citizens have filled the city with trees and ornamental shrubbery equally contributing to its salubrity and beauty.

"The public buildings are convenient, capacious, and durable, but not elegant in their external proportions, nor in their architectural finish. The Capitol is too deeply embedded in the soil, and rather resembles a hooded Friary than a political state-house. The Governor's house, unfurnished, is no palace, and too expensive to be tenantable by a plebeian governor; and is therefore, better employed as a house of records and an ornament to the public grounds.

"The State Library and Museum, at which I glanced in passing, are highly respectable for a new and infant

State, being already better furnished than some of its surrounding sister States of an older date.

"Upon the whole, this great infant center of all the great railroad thoroughfares in the Valley of the Mississippi, surrounded, as it is with the richest soil, watered with the limpid streams of White River, equally the center of the interior commerce, as of all political attraction and radiation, is destined to be no inconsiderable city in the great confederation of States, and cities, and capitals, and people, and languages—elements of a nation of nations, an empire of empires, alike the hope and the wonder of the world, as well as an object of the jealousy and fear of all the despotisms and tyrannies of earth.

"But the moral tone of its citizens, associated with their industry and energy of character, cannot fail, we think, to give to Indianapolis a conspicuity and influence second to no other State capital at the same distance from the sea, in all the valley watered and washed with the tributaries of the great Mississippi.

"On the next evening after our return to the city, we addressed a very large and deeply interested audience in the Wesleyan Chapel, the largest meeting-house in the city, very courteously tendered to us by its members.

"Having spent a very pleasant evening, before the meeting, with a large company of brethren assembled at Brother Butler's, next morning (November 20) we moved at an early hour from Brother Jameson's to the station, accompanied by our kind host and other friends to whom, with mingled emotion, we gave the parting hand, and in a few moments were in the steam chariot on our way to Rushville, via Edinburg. Soon as we arrived at Rushville, we were carried by Brother Flinn to his residence, where we found ourselves immediately at home in the employment of Christian hospitality. There is no passport, no sign manual, that opens the heart like faith in Christ, and the sentiment of a spiritual brotherhood, under a divine paternity, enduring as eternity.

"We had no appointment for the evening, and anticipated a social requiem around the Christian hearth. But no! The lawyers, and the doctors, and the merchants, begged for a lecture, on the principles of pure gallantry! On the next Lord's Day they affirmed the conviction that they could not hear for the ladies would fill the house, and they, of course, would give place to them; and unless I could address them that evening, they must be wholly disappointed. Although broken down, and mentally and physically disqualified the appeal was irresistible, and in some hour after, the meeting-house was comfortably filled with gentlemen, and a few ladies; to whom we spoke for some hour and a half on the genius and character of the fifth monarchy.

"Next morning, accompanied by Brother George Campbell; Brother Goodwin, from Madison; and Brother O'Kane, of Connersville, we set out for Fairview, distance eleven miles. When we arrived, it was with difficulty we got nigh the door, and with still greater effort, that we got into the house at all. We addressed, in the house and through the windows, a very attentive auditory which, notwithstanding the coldness of the day, gave their attention to the last word. The subject of this address was, 'Christ the Oracle of God, Through Whom Alone Jehovah Reveals His Will to Man.' Here we first met with our much esteemed and much beloved Brother Hoshour, whose praise is in all the churches of Indiana.

"Brother Hoshour is one of our best educated teachers in the West, a classmate, if I mistake not, with Rev. Dr. Kurtz, of Baltimore, in the Lutheran Theological School, and well read in German and general literature, he deservedly holds affection of all the brethren who know him. His labors are, as I am informed, at all times, and in all places, highly acceptable. While at Fairview, we enjoyed the Christian hospitalities of Brother George Campbell, Brother Thrasher, and Sister Clifford. This is the seat of the Fairview Academy, now occupied by Bro. Geo. Campbell and A. R. Benton, a graduate of Bethany College, of high reputation here for his scholarship and gentlemanly and Christian deportment. After the discourse, the school was assembled in the Academy, a very neat and tasteful building. We attended a very satisfactory recitation in mathematics, grammar, and some of the facts and arguments in natural theology. We propounded a few questions, which were correctly answered with much promptitude; and from all the evidence before us, as well as from the talents and moral worth of the brethren who teach and manage this institution, we cannot but anticipate much advantage from it to the State, and to the great cause of literature, religion, and morality. Brother Goodwin, of Madison, delivered in the meeting-house, that same evening an excellent practical discourse.

"From Fairview, next morning, we hastened to Connersville, some thirteen miles distance, the residence, at that time of Brother O'Kane. Here we had one of the most pleasant houses we addressed in the State. A spacious meeting-house well heated, and well filled, all seated, and all attentive. After our discourse on some of the fundamental principles of the kingdom of heaven, Brother O'Kane's family being sick, we dined at Brother Scofield's and thence hastened on to Bro. E. Frazee's, at Fayetteville, near Flat Rock, where we spoke on the next day.

"Brother Frazee lives on one of the finest sections of land I saw in the State. There yet stand some of the most stately black walnut trees I have seen. Some that had been felled near his residence, measured some seven feet diameter, and rose to the height of fifty or sixty feet without a branch. But, indeed, all round Flat Rock meeting-house, and through Rush County generally, the land is exuberantly rich and productive, lying almost too well, yet well watered and adapted to all sorts of grain.

"While there, we enjoyed the hospitality of Brother Frazee, Sister Robinson, and Brother Reeves. At Flat Rock we had a fine hearing, a very pleasant visit, formed divers very agreeable and interesting acquaintances, and on the Lord's Day morning returned to Rushville, to spend the day with the citizens of this rich, populous, and (if hospitality were not commensurate with all the State that I have visited, I should add) this hospitable county. In its population Rush County is rich and flourishing—a coin from Mason County, Ky.

"On our return to Rushville, on Lord's Day morning, we had, as before intimated, an immense gathering of the people. Only a portion of them could get within hearing. We spoke in the Methodist meeting-house. The new and spacious house now erecting by our brethren, not being finished, we were hospitably and courteously invited to the denominational house in the place.

"For convenience to the citizens, a meeting was held at night, in the court-house—a very large edifice—where Bro. George Campbell and myself addressed a very large and attentive audience, for an hour and a half. Brother George Campbell is a true Boanerges—a real son of thunder. His arguments are pointed, strong, convincing, and withal, persuasive; and his voice, when animated, well methinks would almost shake the cedars of Lebanon. I have scarcely ever heard a more powerful exhortation than he delivered in the court-house at Rushville.

"Early next morning, conducted by Brother Pond, of Metamora, a zealous and indefatigable brother, we set out, in his carriage, for the place of his residence, and arrived there in due time to attend a quarterly meeting in progress, conducted by the Methodist Society. Soon as I entered the house, the Methodist brother gave way, and in five minutes after my arrival, I found myself in his pulpit, with a mixed auditory around me. We spoke to the congregation for an hour or more, on Christian union, of Christian principles on the broad, deep, and comprehensive facts and principles of Bible Christianity. We had the cordial amen and the 'God-speed' of our good Methodist elder.

"After dining with Brother Pond and family, we hastened on to Brookville, some ten or twelve miles distant. And there, too, the same evening, we held a meeting in the large and commodious Methodist chapel, and addressed, to a late hour in the evening, a very prepossessing and attentive congregation, containing almost all the citizens of this flourishing village. We drank tea with Mr. Pond and his amiable consort, and the daughter of Brother Hoshour, of Cambridge, and hastened off to meeting, and enjoyed the kind hospitality of the Rev. Mr. Potter and his accomplished lady, during the night.

"Mr. Potter is the pastor of the Presbyterian Church of Brookville, a graduate of Princeton, and a gentleman of catholic and liberal views. We enjoyed his company very much; and after an early breakfast, we hastened off to Harrison, our last appointment in Indiana.

"This flourishing town is part in Indiana and part in Ohio. Our congregation was large, attentive, and deeply interested in the great theme before us, the development of the Christian institution, in its grand rudimental elements and bearings on heaven and earth, on time and eternity.

"After partaking of the Christian hospitalities of Sister Leonard, and forming rather an introductory acquaintance with Elder Sadler, and other brethren of that vicinity, we were constrained to give the parting hand, and take our seat in an omnibus, for Cincinnati, distance some twenty-two miles. We safely arrived, at seven o'clock, in Cincinnati, and in a few minutes, found ourselves at the place of starting, comfortably seated around the social hearth of Brother and Sister Ray.

"Next morning, November 27, 1850, we sailed from Cincinnati, on board the Buckeye State, and, on the evening of the 29th, safely arrived at home after an absence of forty days, and excursion of 1600 miles.

"Our tour was exceedingly agreeable; weather generally fair and beautiful; roads everywhere dry and smooth; our health and spirits good; our labors arduous, not merely in public speaking, but in conversations and discussions around the hearth, around the table, along the way, and sometimes, after we had retired to repose.

"The ears of the people are greedy; and were the desire to do equal to the desire to know, we would certainly be the most exemplary people in the world.

"The State of Indiana, if we may judge from the extent and quality of its territory; its various and numerous resources; the industry, morality, and enterprise of its citizens; its position for trade by the river, and the many railroads that are destined to pass through it in all directions, must, as we reason, in some half a century, be the second, or at least the third State in the Union, for population and wealth, and all the elements of secular greatness and glory. This, however, is but a small matter, compared with her great and enduring interests.

"Our Indiana brethren have much in their power. They are second only to the Methodist in number, wealth, and influence; and with the good and plain cause they have to argue, ought to certainly, in a few years, to possess the largest moral and evangelical influence of any people in the State. The staple is, indeed, good. They are intelligent, liberal, hospitable, and remunerate their effective ministry with commendable zeal and liberality. They would not allow me to be at any expense, from the day that I put my foot upon the soil till the day I left it. I do not, generally, allow it to be so done to me; but in this case I was anticipated at every point, and could not have the privilege of bearing, either in whole or in part, my traveling expenses.

"I do not speak thus, either because it was so done to me or because I desired it to be so done, but because it ought to be so done in many cases where it is not, and because this fruit of Christian faith is most acceptable to the Lord and to all his people. Such sacrifices are indeed, most honorable to the brotherhood, because most expressive of the estimate which they put upon the gospel itself, and upon those who devote their lives to its dissemination and success. They are, therefore, grateful to those who receive them, as a pledge of the estimate in which their labors are held, and of the love of the contributors to the character and cause of Him who laid down his life as a sacrifice for us. They are 'an offering of a sweet savor, most acceptable to God through Jesus Christ our Lord.'

"And on as many as think and act so, let there be peace and mercy, and upon the Israel of God!

"A. C."

CHAPTER VIII

DEBATES THAT MADE HISTORY

The story of *One Hundred Years of the Disciples of Christ in Indiana* would not be complete were it not to make some reference to discussions that made history. It is true that debates have gone out of date—so have some styles and customs. We must not judge the people of previous generations by the way they proclaimed their religion and defended its truth any more than we would judge them by the clothes they wore. While Indiana had a number of men who held high rank in the field of polemics, Henry R. Pritchard was the most noted and looked upon as the defender of the faith.

In 1899 B. B. Tyler collected the addresses and debates made by Mr. Pritchard and gave a rather lengthy biography of this noted divine. Dr. Tyler gives him credit for having carried on about forty public discussions. We take this occasion to name six of the most important. They were held at the places and dates indicated as follows:

Liberty, 1846; opponent, Erasmus Manford, a Universalist preacher and editor.

Fairview, 1847; opponent, Williamson Terrell, a Methodist preacher.

Bentonville, 1853; opponent, B. F. Foster, Universalist preacher.

Columbus, 1853; opponent, W. W. Curry, a Universalist preacher, and later a Republican politician.

Fillmore, 1858; opponent, W. W. Curry again.

Cloverdale, 1866; opponent, Thomas S. Brooks, presiding elder of the Methodist Church.

Of these six discussions four of them were held with Universalist preachers. Henry R. Pritchard probably did more toward weakening the influence of the Universalist Church in Indiana than any other man. Dr. Tyler gives quite a little attention to three of these discussions. In reporting the first debate held at Liberty to the *Orthodox Preacher* published at Covington, Ky., H. St. John Van Dake writes, "Brother Pritchard recently gained a complete victory in a theological combat with Mr. Manford of the *Western Universalist*. The battle raged four days; the devil fought desperately, fell reluctantly, and bore his defeat with as much equanimity as could be expected in such a case."

Concerning the Fairview debate, Dr. Tyler wrote, "Father Pritchard enjoyed a 'set-to' with Reverend Williamson Terrell of the Methodist Episcopal Church, who had the reputation of being a 'Campbellite killer' in November, 1847. This debate nearly ended the Methodist Church at that place. Mr. Terrell went out of the business of killing Campbellites." Near the end of his life Mr. Pritchard wrote concerning this discussion:

"Fifty-one years have passed since the Fairview debate. I was twenty-eight years of age then and had been in the ministry seven years. In the course of human events my work must soon end; I have loved this effort to restore the truth to the church, as I love my own life, and have been faithful to the cause and ready to defend it from the beginning until today. I claim two things for the Fairview debate, first, I made a gentleman of Mr. Terrell for the remainder of his life, for he ever afterwards treated our brethren with kindness and respect. Second, Mr. Terrell killed the Methodist Church in that community and caused what few Presbyterians that were there to come into the Church of Christ."

The debate at Cloverdale was held in 1866; concerning it Dr. Tyler wrote, "This was one of the great intellectual contests of Mr. Pritchard's long life. Mr. Brooks was at that time the champion of Methodism in that part of the world, and is said to have had a commission from the conference to destroy the hated Campbellites and to drive the dangerous Campbellian heresy out of the State of Indiana.

"The lamented O. A. Burgess was associated with Brother Pritchard in this discussion. This fact indicates the dignity and the importance of this occasion. The discussion continued for nine days. It grew into an evangelistic meeting. Ninety-four persons were immersed during the progress of the debate. Twenty-five of these were members of the Methodist Church in Cloverdale at the beginning of the discussion.

"One would think that after such an experience it would be impossible to find a representative of the Methodist Church willing to meet Brother Pritchard in debate, and it was a long time before one was found with the quality and degree of courage required for this task. In 1890 Reverend Colvin, a presiding elder in the Methodist Church, engaged in a public discussion at Colfax with Brother Pritchard. This was probably quite as much for the honor of meeting such a man as Henry R. Pritchard as for anything else. Father Pritchard's characteristic comment on an estimate of this man was that 'he knew but little, and did less.' "

FRANKLIN—MANFORD

In October, 1847, Benjamin Franklin met Erasmus Manford, a Universalist preacher and the editor of the *Western Universalist.* This was a four days' discussion held in Milton. By previous arrangement these men wrote out their addresses before they were delivered. After being introduced in oral discussion, they were turned over to the *Indianapolis Journal* to be published in Indianapolis. This book contained three hundred sixty-eight pages and it had a wide circulation.

MATHES—BROOKS

A six days' discussion was held in the town hall of Bedford beginning on January 28, 1868. James M. Mathes and Thomas S. Brooks were the antagonists. The substance of the speeches of these two men were published later by H. S. Bosworth, of Cincinnati. Mr. Mathes was responsible for this book. Mr. Brooks was not willing to furnish his speeches, so Mr. William B. Chrisler, who had taken copious notes, wrote them up and furnished them to the printer for this purpose. Mr. Brooks objected to the publication of this debate as told on page seventeen of the debate of Mathes and Brooks:

"Mr. Brooks was very much mistaken in saying that we are mutually bound in an agreement not to publish the debate without the mutual consent of both parties. We never heard of such an agreement. We never made any such agreement, nor did anyone ever ask us to enter into such an agreement. The question of publishing the debate was never agitated as far as I know. We did not entertain a thought of it until the close of the discussion, when we found that we had much ample material for the work. Mr. Brooks could have no reasonable objection to the publication after he corrected his speeches, if he found they needed correction, but he did not intend to have it published if he could prevent, and we leave the reader to guess why."

FIELD—CONNELLY

Some five years ago when browsing through a splendid old library in a Kentucky mansion filled with many rare books the author picked up one with the title, *A Debate on the State of the Dead.* On the first page the following statement is made, "A Debate on the State of the Dead between Reverend Thomas P. Connelly, an Evangelist in the Christian Church, and Nathaniel Field, M.D., pastor of the Church of God meeting at the Christian Tabernacle in the city of Jeffersonville, Indiana, held at Old Union Meeting House, in the vicinity of Indianapolis in the summer of 1852."

At that time the author had never heard of a church near Indianapolis called Old Union. When he arrived home effort was made to locate and to learn something of this church. One day Dr. J. B. Long, of the Central Christian Church, Indianapolis, came into the State office and said, "I understand you want to know something about the Old Union Church." He continued, "That church was on my father's farm about one mile south of Clermont. When I was about ten years old, my father loaded all the family into the big wagon one Sunday morning and said, 'We're going to church in Indianapolis today; I am tired of the wranglings about "soul-sleeping."' "

So Dr. Long was able to give all necessary information to enable one to understand the history of this unfortunate church.

Back to the debate. Dr. Field in the preface of his book writes, "I am having this book published at my own expense." It was printed by Morton and Griswold (Louisville, Ky.), in 1854, and contained three hundred pages. The doctor says, "It was my desire to make the discussion cover the whole ground of difference between us, and therefore, I tendered the following issues, viz:

"One, man by creation or by virtue of his union with the first Adam is immortal: Mr. Connelly taking the affirmative, Dr. Field the negative.

"Two, when man dies, he falls into an unconscious state until the resurrection: Dr. Field the affirmative, Mr. Connelly, the negative.

"Three, the punishment of the wicked will be endless suffering: Mr. Connelly the affirmative, Dr. Field the negative.

"Four, the kingdom of God promised to the saints in the Old and New Testament is yet future and will not be set up and organized until the second advent of Christ: Dr. Field the affirmative, Mr. Connelly the negative.

"Five, all that the saints ever will inherit will be given to them on this earth, which is destined again to become a paradise and to be the everlasting abode of the redeemed: Dr. Field the affirmative, Mr. Connelly the negative.

"For good reasons, I need not mention, all of the propositions were declined except the second, which was so modified as to give Mr. Connelly the affirmative. By this agreement the debate was narrowed down to a single question. . . . Nevertheless the discussion took such a direction that some light was elicited on the general subject of life and death."

Love H. Jameson was the moderator for Mr. Connelly. Mr. Procter filled the position for Dr. Field. Among the rules laid down for the discussion the fourth one reads, "The debate shall continue from day to day until the parties are satisfied that the arguments on both sides are exhausted." This was prophetic, not only for this debate but for the life of the church also, for it soon went out of existence. The faithful members established a new organization at Clermont, which has come down to the present time as a good substantial church. When the soul-sleepers "were left alone they soon went to sleep."

BURGESS—CURRY

The discussion that was the occasion of one of the most outstanding sensations ever experienced in the religious field in Indianapolis was the debate that was held between O. A. Burgess, pastor of the Central Christian Church, Indianapolis, and W. W. Curry, pastor of the Second Universalist Church of the same city. Morrison's Opera House was used for the occasion. Beginning on November 18, 1868, this debate continued for four evenings. Two questions were considered:

"First, Resolved that the Kingdom of Jesus Christ has been established on the earth and men must accept the conditions of initiation in this life in order to be fully saved.

"Second, Resolved that the mediatorial kingdom of Jesus Christ is not limited to earth, and all men will be finally reconciled and saved, whether they believe the gospel in this life or not."

This occasion attracted great crowds. Both men were stars of the first magnitude and leaders in their respective churches. The discussion was high-toned and courteous. In reporting this debate to the *Christian Record,* writing from Noblesville on December 4, J. L. Parsons said, "Dense crowds of people filled the large hall. W. R. Jewell was present from Danville and took a faithful report of the proceedings. A desire was expressed for its publication. Much good will result from this discussion. The people learned that they can hear a simple and pure gospel on the corner of Ohio and Delaware Street."

The influence of this discussion has come down to the present time and will continue. One of the leading citizens of Indianapolis, who is a student of history and important events, recently said to the author that this debate was a great setback to Universalism, not only in Indianapolis but in the whole State of Indiana. This man gave O. A. Burgess credit for making Universalism very unpopular from that day to the present time.

GOODWIN—FORBES

We must give one more sample of the debates that made history in Indiana. While preaching in Madison in 1851 Elijah Goodwin went down the river to Kent to hold a revival-meeting. The next week Reverend Lealdes Forbes, pastor of the Methodist Church, gave notice that he would preach on the following Tuesday night on the subject, "Justification by Faith." This was to be a reply to Mr. Goodwin's position. The brethren at Kent sent for Mr. Goodwin to come immediately. He had just begun a meeting at Edinburg and sent them a letter saying that he could not come. The Kent brethren, however, sent a second and a more urgent appeal. To this Mr. Goodwin responded and was present for the discourse.

Concerning this meeting he wrote in his autobiography: "I went to Kent and heard one of Mr. Forbes' abusive and misrepresenting harangues. In sheer abuse and misrepresentation I have never heard it surpassed. Before pronouncing the benediction he gave notice that he would preach the next day at 10:30 A.M. on the ninth article of the Discipline which declares that 'We are justified by faith only,' and added, 'I am going to continue for some time.' As soon as he dismissed the audience I called their attention and said:

" 'I have come to hear these lectures and shall continue to attend them till they are through and shall then review them, but I think it would be more satisfactory to the people to hear the reply at the close of each lecture.' To this Mr. Forbes spoke up in an angry tone and said:

" 'I shall go on in my lectures in my own way, and will not be interrupted. If the gentleman wants to reply, then he can do so and we can all do as we please about coming to hear him.'

"The next morning Mr. Forbes said publicly, 'Perhaps the gentleman wants a debate: If he does, let him write a decent challenge and send it to me in black and white, and I will accept it and debate these matters to his heart's content.'

"After the meeting a number of Methodist friends came to me and insisted that I should write out a challenge and send it to him. I hesitated, but the brethren said that I was challenged by him to challenge him and that if I did not do it that he and his friends would boast that I was afraid to meet him in discussion. So I wrote out a challenge, embracing in it the subject, action, and design of baptism, and sent it to him. He accepted the challenge, only changing the order so as to debate the design first. . .

"The matter was arranged for the debate to commence on the following Tuesday and continue for four days, ending on Friday. After the arrangement was made one of the brethren said to me, 'Brother Goodwin, if you could only convince John Brazelton it would be worth all the trouble of this debate.' Now, Mr. Brazelton was a schoolteacher and a sceptic, but a very intelligent man and a clever gentleman. But the difficulty was to know how to get him to hear it. I suggested that he be chosen as one of the moderators. They acted upon this suggestion. The Methodists chose a Baptist preacher and these two selected Squire Hutchins, a justice of the peace, as umpire.

"We went to work as per agreement and discussed the design of baptism for two days—the subject one day and the action one day, closing on Friday evening. I remained and preached day and night until the next Wednesday night, during which time I immersed fourteen persons, and among the number were Mr. John Brazelton and his wife (infidel before) and six members of the Methodist Church. Brother Brazelton soon after commenced preaching the Gospel and not long after this he immersed Squire Hutchins, our umpire in the debate, thus giving us a majority of the Board of Moderators. There was much joy among the brethren at the happy results.''

John Brazelton will be remembered by many people living as this book comes from the press. The author remembers having seen him a few times at Bethany Park. He was very much impressed with Mr. Brazelton's wide knowledge of the Bible and related subjects. He acted as an evangelist for a number of the counties in southeastern Indiana. He served as pastor of the church at Columbus and other southern Indiana churches. He was a splendid preacher and a wise counselor. He represented Jefferson County in the State Legislature in 1855. He was in the State Senate from Jennings County in 1883.

In a lengthy article in the *Christian Standard* a little while before his death he said, ''From my early manhood I have been a Reformer in politics, medicine, and religion. I have embraced every forward movement that I thought would better the conditions of man.''

Any discussion that could convert an unbeliever of the possibilities of a John Brazelton must have been of use in its day and generation.

OTHER RELIGIOUS DEBATES

Many religious discussions were held thirty, forty, and fifty years ago that had much to do with developing the leadership, both ministerial and lay, of the church of the present day. The schoolhouse was the scene of battle. Many times this house was in the backwoods and usually the farther back the greater the battle raged. After deciding such important questions as ''Which is the More Important, Fire or Water,'' and whether ''The Present Indications Point to the Downfall of the Republic,'' the next question that received attention was usually the subject of ''Calvinism and the Freedom of the Will.'' In some localities it was distinctly understood that on all questions except politics and religion a man must take the side that chose him, but it was an unwritten law that when it came to matters of politics and religion he was to follow his own inclination.

These debates in the district schoolhouse made as much amusement for the auditors as do the basket-ball players for the spectators of the present time. The author remembers hearing an elderly gentleman who could not read his Bible but who was a firm believer in John Calvin's theology while discussing Paul's statement, "Dead in trespasses and in sins," make the distinction that some people were "dead and some were deader."

Many amusing stories are told of what happened in these religious discussions. We borrow one from Raccoon John Smith, which is supposed to have happened in southern Indiana. His fame as Raccoon John Smith had preceded him. His antagonist was a young man. In his first speech he said,

"I understand that Mr. Smith's name is Raccoon John Smith; that he has his name because he likes to hunt raccoons. I want to go with him the next time he goes coon-hunting."

In his rejoinder Mr. Smith said, "I want to take you along with me the next time I go coon-hunting. A hound pup can scent a coon farther than any other kind of a dog."

ORTHODOXY IN COURT

In the year 1879 a Methodist Protestant Church was built in Noble County about four miles north of Ligonier. As usual appeals were made to members and friends alike for the construction of their house of worship. The statement was also made that the house could be used by any orthodox church when not occupied by the Methodist Protestant Church. A number of friends, not members of the local church, helped in a material way. At this time J. M. Monroe was the pastor of the Christian Church at Ligonier. During the summer some of his friends invited him to preach on Sunday afternoons in this church. He occupied the pulpit on different occasions for nearly two years and some people of the community accepted the appeal made by him. All went well as long as he remained. He resigned early in 1882.

When J. H. Edwards became pastor of the Ligonier Christian Church he received a signed communication from the trustees of the Methodist Protestant Church, saying that they wanted the use of their house for their own meetings on Sunday afternoons. Some men of the community took this matter in hand, and after more or less friction, asked the court to permit Mr. Edwards to preach in this house. The matter finally went to the Noble County circuit court and the trial was held from June 19 to 21, 1883. W. D. Owen, a lawyer preacher of great ability, was the leading council; L. L. Carpenter was the expert witness; twelve men were selected for the jury, who were called "the Twelve Apostles of Indiana on Orthodoxy."

This case at court received wide attention, the theory being that the Christian Church was not an orthodox church. After hearing Mr. Carpenter's testimony of more than a day, without argument from the council, the judge instructed the jury to bring in a verdict establishing the orthodoxy of the Christian Church.

In his tribute to the life and worth of L. L. Carpenter, B. B. Tyler asserts that one of the greatest services he ever rendered the cause of the Christian Church was as an expert witness in this famous trial.

CHAPTER IX

ISAAC ERRETT CONDUCTS TOUR

In the *Millennial Harbinger* of December, 1860, Alexander Campbell says: ''We propose, the Lord willing, to make an excursion through as much of Indiana as possible during the present winter. We have often been solicited to visit our brethren in that great and flourishing commonwealth, but have as often been frustrated. But we are resolved to make another effort, and hope to be in Indianapolis about the 20th inst., and there arrange with our brethren as to the places and the times of meeting. We expect to be accompanied by Brother Isaac Errett.''

Early in the year 1861 Isaac Errett reported this tour in the *Harbinger.* He wrote, ''Leaving home on the 19th of December, 1860, we met the senior editor of the *Harbinger,* and his estimable wife, at Indianapolis, on the 21st, to attend them on what may be properly called a tour through central and southern Indiana—for it was in fact a going around, a journey in a circuit. It had been with Father Campbell a long cherished desire to pay a more extended and protracted visit to the brethren in this State, than in former hasty excursions he had been permitted to do.—We gave therefore nearly seven weeks to this object, availing ourselves of the aid of our excellent Brother E. Goodwin, and others, in making out a list of appointments.

''Within the time mentioned, thirty-two places were visited, from Lafayette on the north to New Albany on the south, and from Terre Haute and Vincennes on the western border, to Richmond on the east. We never failed to meet an engagement, and but once or twice, in the whole route, were we five minutes behind time. Seventy-two discourses were delivered, on the route, generally to very large and attentive audiences, and the pleasure of social intercourse was enjoyed with many old friends, and with almost innumerable new acquaintances, never seen before, and probably never to see again until the Jordan is passed. Altho the season of the year was unfavorable for travel, Indiana has such numerous and wonderful ramifications in her railroad system, that we were enabled to reach most of our appointments by the cars—thus throwing the burden of mudroad travel upon the brethren who come to meet us at the various railway stations.

"From the 21st to the 26th, the time was spent in Indianapolis where we shared the hospitalities of Brethren J. M. Tilford and Ovid Butler. Some ten or twelve of our preachers reside in this beautiful city and its environs, the numerous railroads that center here giving them unusual facilities for travel in every direction. Brethren Hoshour, Goodwin, Jameson, New, Brown, Benton, B. K. Smith, Bramwell, Hobbs, Evans, in addition to Perry Hall—the youthful but talented pastor of the church—all reside in or near Indianapolis and furnish supplies to numerous churches within one hundred miles of the capital. Several of these brethren are employed as professors in the University, and in addition to their regular labors with their classes, frequently sally forth on preaching excursions, and carry the blessings of the gospel to the regions round about. Some of them are students, pursuing their college course, but still finding time to do considerable work in the evangelizing field. One of them—Brother Elijah Goodwin—edits the *Christian Record,* and goes out at the call of the churches to various parts of the State as an evangelist. From so favorable a center of radiation, much light should be spread abroad; and we trust that the church and the University will sufficiently appreciate their position to make their influences felt in behalf of pure Christianity over the entire State.

"From Indianapolis we proceeded to Lafayette, taking Zionsville, Lebanon, and Thorntown on the way. At Zionsville we were hospitably entertained by Brethren

Head and Laughlin, and formed many pleasant acquaintances. At Lebanon we were kindly cared for by Brother J. H. Rose, an old Kentuckian, who heard the debate with M'Calla. Indeed, we found ourselves in the midst of Kentuckians in Boone County, many of whom were familiar with Mr. Campbell's early efforts in Kentucky.

"A large audience assembled in Lebanon, but the large courtroom was so poorly heated that speaker and hearer alike suffered, and we fear that the interview was but little enjoyed.

"At Thorntown, we were heartily welcomed by our good brother J. Davis, and enjoyed the society of two young preachers of much promise—Hobbs and Blount. Here, too, quite a number of Methodist ministers called on Mr. Campbell and expressed great satisfaction with the discourse they heard him deliver. The church in Thorntown, raised up principally through Brother Hobb's labors, is one of the best specimens of an earnest, working church, we saw on the route. If they are careful to cultivate piety, and preserve their present spirit of enterprise, they cannot fail to wield a mighty influence for good.

"At Lafayette, we enjoyed the hospitalities of Brother J. H. Marsteller and our old Kentucky friend, Father Reynolds. This is one of the best business points in the State—and like many other marts of commerce, shows but feeble signs of spiritual life. The few brethren there are, however, stretching every nerve to sustain Brother Joseph Franklin as their pastor. Brother Franklin is a young man of energy and perseverance, and we hope he may succeed in reaping a large reward for his earnest labor. A highly intellectual audience greeted Mr. Campbell here; and the broad and comprehensive views of the gospel furnished to them, cannot but lead to good results.

"From Lafayette we proceeded to Crawfordsville, where Brother S. M. Huston, a worthy and efficient evangelist, was waiting to conduct us to his house. This is the home of Governor Lane, since elected to the U. S. Senate, who was one of the crowded auditory that greeted

Father Campbell. Mr. Lane is, we are told, a Methodist, altho his mother, and the chief of his kindred are identified with the reformation. It is a good thing to see men who fear God and love righteousness elected to places of solemn trust; but in these stirring and awful times, even good men have reason to tremble lest the fear of the invisible God give way to the pressure of the visible and tangible motives with which the political world abounds.

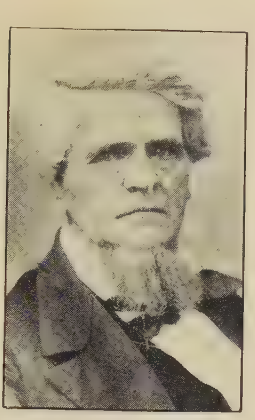
"The new year opened on us at Crawfordsville, bright and beautiful; and amidst the greetings of numerous friends, we entered on its scenes with thanksgivings to the God of Bethel. Accompanied by Brethren Huston and O. B. Wilson we proceeded to Ladoga, where we found a great crowd packed in the Methodist Church—it being kindly tendered, as the largest in the place. Our brethren have a flourishing academy here, under the care of Brother John A. Campbell, formerly of Bethany College. Several preachers reside here. At Brother Stover's a great many brethren called for religious conversation, and we were pleased to witness the eager spirit of inquiry that seemed to prevail. We had some seasons of delightful conversation with brethren who had evidently made the Bible their meditation.

"At Bainbridge we were welcomed by Brother Thornton, and found a crowd in waiting, in a new and commodious house which the brethren have recently erected. Brother Higgins Lane—brother of the Senator-elect—is the ruling spirit here, and the impress of his manly spirit is seen in the community. The church here is doing very well in its home work; if their members would let their benevolence reach out in just proportions after the general interests of the cause, we have no doubt they would be still more prosperous. Our highly esteemed Brother L. H. Jameson met us here, and proceeded in our company to Greencastle, making the hours of social intercourse profitable with the rich suggestions of a studious and cultivated mind.

"At Greencastle we found our active evangelist Brother O. P. Badger, laid up by a severe attack of inflammatory rheumatism. We found a pleasant home

DISTINGUISHED LAYMEN

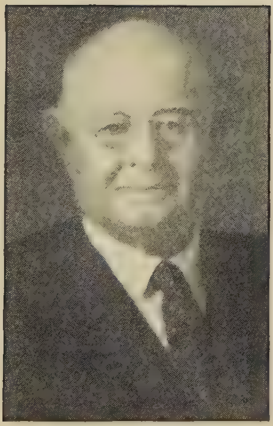
William Bruce



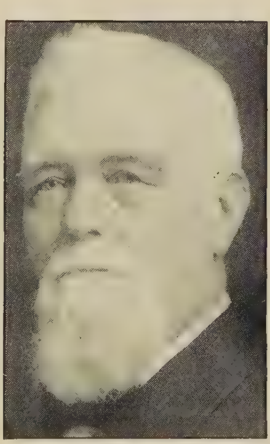
Ovid Butler

Ephriam S. Frazee

A. M. Atkinson



Marshall T. Reeves



Joseph I. Irwin

Emily E. Flinn Home, Marion, Indiana

Mrs. Elizabeth (Mother) Ross

Mr. and Mrs. E. C. Caffee
Managers of Marion Home

with Brother Melvin McKee. Greencastle is the seat of Asbury University and the stronghold of Methodism in Indiana. Mr. Campbell was kindly invited to preach in the largest house owned by the Methodists, whose pastor, Mr. Boyd, showed every possible kindness. Mr. Bowman, president of the University, and numerous professors and ministers were in attendance. Whatever they may have thought before, we venture to say they will never hereafter doubt Mr. Campbell's soundness on the question of the divinity of the Messiah. The clearness, fulness, and grandeur of the conceptions, and the lofty eloquence of the utterance in the sermon at Greencastle, are not often reached.

"At Terre Haute, our worthy brother, H. Musgrove, Esq., had provided lodging for us at the Terre Haute House, kept by our old Wheeling friend, Ben Hubbs. This is one of the largest hotels in the State and certainly one of the quietest and most orderly we have ever seen. Brother Black—a young and energetic evangelist, whose praise is in all the churches round about, resides here. There is a strong temptation to a young man whose services are in demand, to forsake his studies and trust the inspiration of the occasion for something to say. We hope that Brother Black, while working zealously in the field, will not allow himself to be drawn off from regular and persevering study, upon which his future usefulness largely depends. He has in him the elements of great usefulness. The immense hall of the city school-building, capable of accommodating twelve hundred, was secured for the occasion of Mr. Campbell's visit and notwithstanding the inclemency of the weather, and bad roads, a large audience was present at every discourse. Our brethren should have a much larger house in this flourishing city.

"Our next appointment was at Sullivan, where Brother J. W. Wolfe resides. We were grieved to learn from him that his son, a graduate of Bethany College, had recently passed away from earth, a victim of consumption. Here too, we were indebted to our Methodist friends for the use of their capacious house of worship, which was densely packed, both day and night, with eager listeners. The disciples contemplate the erection, next spring, of a substantial and commodious church edifice.

"From Sullivan we passed to the ancient town of Vincennes, which will be known by its name as a French settlement. Several of the old cottages are still standing. Since the completion of the Ohio and Mississippi railroad, the city has taken a fresh start, and shows many tokens of prosperity. We made our home here with Dr. Mantle, whose amiable wife, together with Brother S. Burnet and wife, daughter of the venerable Adamson Bentley—were old Ohio friends. It was a joy to greet them in a strange land, and to know that they were holding fast the faith, and laboring for its promulgation. The church is feeble here, but we were much pleased with the spirit that prevails among the brethren, and greatly enjoyed our brief visit with old and new friends. Brother Burnet labors very acceptably for the church, but they need some 'son of thunder' to arouse that slumbering community to attend to the claims of the gospel. It is our opinion that Brother Geo. Campbell ought to go to Vincennes, and stay there a month. If he cannot go, then Brother Hobbs should take the case in hand, and see it successfully through.

"From Vincennes we proceeded in company with Brother S. Burnet to Washington, and thence, by private conveyance, five miles to Bethany Church. This muddy digression from railroad travel forms a rather unpleasant episode in our narrative. There is something quite unromantic and altogether unpoetical about mud—especially about Indiana mud. To be hauled one day over a dead level, broken only by the occasional plunge of the wheels in some unfathomed depth of mud—all before, behind, and around you, a vast expanse of mud; the eager gaze over the soggy soil for some pleasant spot of dry land, arrested by a rude greeting of mud in eyes and nose and mouth; and then the next day to be rattled over the same road with its mud frozen into ungainly stiffness—to be shaken, tossed, and tumbled until consciousness itself has become altogether promiscuous, is enough to have shattered all Hume's philosophy of impressions, and to have compelled him to acknowledge that mud, at any rate, is a terrible reality. We defy any man to cultivate bright fancies, or to go crazy over an abstraction, while being lugged along through deep mud, at the poor, dying rate of two miles an hour! We have an idea that if all our transcendental, moonshine, philosophic-theological dreamers could be put into mud wagons and hauled over some corduroy roads that we have in Indiana, it would shake some of the nonsense out of them, and bring them back from their soft repose in dreamland to an appreciation of the matter-of-fact world we inhabit here. One thing we are certain of—it enabled us all to appreciate more fully the comforts of railroad traveling.

"Having discoursed to the brethren at Bethany and Washington, we took the cars for Bedford. While waiting at Mitchell for the northern train, we were invited to preach in the Presbyterian Church; and altho they had but an hour in which to give notice, the house was well filled, and serious attention given to the matter propounded.

"Reaching Bedford at 3 A.M., we were conducted by Dr. Newland to his house. Three discourses were delivered in Bedford, to very attentive crowds. Our devoted Brother Wm. Brothers, Brother Short, and many others whom we cannot now name, were with us at this point.

"From Bedford we took our way to Bloomington, where the platform was crowded with brethren waiting to receive us. Here we found our old friend, Dr. John Young, now practising law in Bloomington; Brother R. Faurot, the amiable and devoted pastor of the church, a graduate of Bethay College; the Brethren Blankenship, clear headed and large hearted men, to whom the cause in this region owes much; and many others, whose faces are familiar to us, but whose names have slipped our memory. Dr. Nutt, president of the State University, and several gentlemen of the faculty, extended all possible courtesy, and made our visit very agreeable. The cheerful home of Brother Batterton was thronged with visitors during our stay. Indeed nowhere in the entire route were our hearts more sensibly touched with the manifold tokens of Christian regard and affection.

"From Bloomington to New Albany we made our way, stopping over a few hours at Salem—long enough to allow Mr. Campbell to address an assembly in waiting, and to snatch a brief repose. Conducted by Brother Wright, and Brother Berkey, to the cars, at 4 A.M., we arrived at New Albany where, in the society of a very kind and accomplished family, we found refreshment and rest from a severe succession of toils and travels. Here our estimable Brother J. M. Mathes at present resides, having charge of the congregation. The bad weather, and a mistake about the date of the appointment, interfered with the attendance at our meetings. We had very respectable audiences, a few coming over from Louisville, among them our much esteemed Brother Curtis Smith. This was one of the few places in the State where we heard what we call good singing. Indeed, we do not remember ever to have been so impressed with the neglect of this delightful part of worship, as in this trip. In most places a very few sing, probably not one in twenty; and in some other cases when from five hundred to eight hundred were present, hymn-books were so scarce as to make it necessary to line the hymns. What is it in the habitudes of the people of Indiana, so unfavorable to the cultivation of a musical taste?

"From Albany to Charlestown, our way was through a fine country but over, no, not over, but through very deep mud. 'I hope,' said a young clergyman, when fishing for a compliment from his superior, 'I hope, sir, you were not disappointed with the length of my sermon yesterday.' 'No, sir,' was the reply, 'nor with the depth of it either!' But we found both length and depth of the road from Jeffersonville to Charlestown, all sufficient, especially those portions not yet macadamized. But through the kindness of Brother Alfred Davis and others in New Albany, we were furnished with a very comfortable carriage, and made the trip with comparative ease. At Charlestown we found a hearty welcome at Brother M. B. Coles', who had come to New Albany to meet us. The

Methodist Church was already thronged an hour before the time with an anxious auditory. Brother John Harris and other preachers met us at this point. The brief period of our sojourn was pleasantly spent in the society of a cordial and devoted brotherhood.

"We proceeded by steamboat to the beautiful city of Madison. At Madison we had the largest audience anywhere assembled on the route. By special request of several city clergymen, Mr. Campbell gave a discourse, on the afternoon of Lord's Day at the court-house. The courtroom, with the gallery, will hold from 1,000 to 1,500 persons. Every foot of space was occupied, and we were told that as many more failed to obtain entrance. Many brethren were over from Kentucky. Brother J. D. Lockwood, who resides here, and has been the teacher of this church for six years past, is one of the few good specimens we have seen of what is generally termed a pastor. His heart is in his work. He visits freely among the people and knows their wants. His deportment is dignified. While the study is not neglected, the daily drudgery of a pastor's life is freely welcomed, and the sickbed, the hovel of poverty, and the abode of sorrow, find him a frequent visitor. In addition to all this, whenever he can be spared, he pushes out into the adjoining country in earnest evangelical labors. The prosperous condition of the Madison Church shows that his labor has not been in vain. We pray God to raise up for our needy churches hundreds of such humble laborers, to be faithful under-shepherds of the flock.

"From Madison we went toward Indianapolis, stopping on the way at Vernon, Columbus, Edinburg, Nineveh, Franklin, and Greenwood.

"Brother H. New, a devoted laborer in the Lord's vineyard, kindly entertained us in Vernon. At Columbus, we were met by Brother A. C. Crane, and W. A. Washburne. Resting awhile in Brother Crane's hospitable mansion we repaired at 11 o'clock to the commodious house which our brethren own here, accompanied by Brother H. R. Pritchard, a name of honorable fame on the list of Indiana preachers. We met Brother Pritchard for the first time, altho he had been long known to us by his valorous defense of the truth in former years. He has ability for extensive usefulness. He ought not to be entangled by farming operations. Such men should be cut loose from every worldly tie, and have the undivided command of their time and powers for the work of the Lord. We had heard much of the backward condition of the cause in Columbus; but we must say that at no point did we meet heartier welcome, or a more cheering response to our appeals. If the church is behindhand, it surely is not for lack of means to make it otherwise. The Washburnes, the Cranes, the Irwins, the Cobbs, and others whom we saw there, have the ability and we cannot but believe, the heart to put the cause on a good footing. They have a good house, wealth, men of good judgment and of superior worth. Brethren, do not let the banner of salvation trail in the dust.

"At Edinburg, too, we found a pleasant village, a crowd of hearers, and a host of affectionate brethren, mostly, however, from the country around about. Brother Thompson, and Dr. Clark, whose wife was formerly a highly esteemed friend at Bethany, made us welcome at their homes during our stay. The brethren in Edinburg have a commodious house, and abundant means, but they are evidently in a condition not at all too prosperous. They need much faithful labor to bring the church up to a proper standard. It is the center of a beautiful and rich country, and we hope to hear that the brethren have taken hold of the work with new devotion. Brother J. R. Surface met us here, and accompanied us to Nineveh—a name not very pretty for a village nor of very honorable associations. But in spite of the name, we found an exceedingly pretty country—a very cheerful home at Brother J. M. Woodruff's—and a lively, earnest, working church. Brother Miller—a graduate of Bethany, has been doing good service here, and is held in high esteem; but we regretted that failing health had compelled him for a time to abandon his field of labor. We trust he may soon be restored. Under the watchful care of Brethren Heaton and Gale, the church in Nineveh is flourishing. They have here the best tact in bringing out and employing the members of the church that we found in the State. In Bible reading, recitations, prayer, and exhortation, the members are generally called into activity. This is a great work for the under-shepherd. And if they expect to receive a crown of glory when the Chief Shepherd shall appear, many of them had better bestir themselves.

"From Nineveh, returning to Edinburg, we took cars to Franklin, where we found Brother B. K. Smith conducting a meeting. The court-house was selected as having the most commodious room for the meeting and it proved not any too large for the crowd that assembled to hear Mr. Campbell. Brother J. B. New, of Indianapolis, also met us here, and accompanied us to most of our succeeding appointments. He is a fine specimen of cheerful, vigorous, and useful old age. We owe much to Brother New's kindness and to his cheerful and pleasant companionship. May the Lord crown his last years with abundant blessings.

"The kindness of Brother and Sister Baldwin and Brother and Sister Garshwiler, and indeed of all the brethren whom we met here, deserves grateful mention. Where there are so many intelligent and zealous disciples, we cannot believe that the cause will remain long under a cloud. Brother Smith's meeting was producing very desirable results.

"After an affectionate parting with the Franklin brethren we passed on to Greenwood, stopping at Brother Shortridge's and occupying the new and admirably constructed meeting-house of the Baptists. Our church here is young and has fair prospects.

"From Greenwood we returned to Indianapolis, and were conducted by Brother New to his pleasant home. Through the kindness of Dr. Boyd, Mr. Campbell found conveyance to the University, where at two o'clock he delivered an extemporaneous address to the Threskomathean Society on Literature, Science, Art, Morality, Politics, and Religion. It was of course quite discursive, but abounded in capital suggestions, and wise counsels.

It deserved a much larger audience than was present.

"The Lord's Day was spent in Indianapolis, Mr. Campbell addressing a crowded house in the morning, and Brother D. S. Burnet a well-filled house at night. Brother Burnet also gave a lecture to the students at the University in the afternoon. We had an opportunity today of enjoying the company of Brother S. K. Hoshour, the amiable and accomplished president of the University. Brother Hoshour is a man of genuine worth, a good scholar, and of superior abilities; and his modesty is as great as his ability. In a busy, pushing age like this, such men are not always as widely known or as fully appreciated as they deserve to be. We are glad to learn that under his care, the University is flourishing—maintaining its usual number of students through all the discouragements of the times. The careful financial management of Brother Ovid Butler, has contributed greatly to the success of this educational enterprise.

"Rushville was our next point, the center of an exceedingly rich and beautiful country—the finest, indeed, that we saw in the State. Here we found Brothers D. Franklin, Reeve, Henry, Shaw, Caldwell, and many others waiting for us, and were conducted to Brother Caldwell's hospitable mansion. Rushville furnished a choice audience. We have three or four preachers living here, all of them earnest and effective men. Here we met Father McDuffie, a pioneer preacher, who, like Father Longley, of Lafayette, has spent his days amid the hardships of frontier life, and laid foundation for the prosperity of his successors.

"From Rushville, a pleasant ride of six miles brought us to Flatrock Church (Little Flat Rock) in the field of Brother Reeve's labors. We had not long to stay here but there was something in the ways of the brethren that pleased us so much. There is a good, hearty feeling pervading the church, and evidently a prudent oversight exercised. Here we met the excellent George Campbell, who has recently moved back to his old home in Rush County. We know not if Indiana has any nobler spirit in her ministerial ranks. Brother Frazee, formerly of

Bethany, met us here. Could we have anticipated the excellent condition of the roads when the list of appointments was made out, we would have been glad to have placed several churches on the list in this region; but the winter travel is generally so bad in this State, that we dared not venture on many appointments off the railroads. At Greenfield, Brother Branham welcomed us, and had out a large assembly for so rainy and dismal a day. At Cambridge City, Brother Newly conveyed us to his home. Brother Edmonson and wife, Brother Rains, and Brother George Campbell joined us here.

"Our last stopping place was the beautiful and thriving city of Richmond—originally, we believe, settled by the Friends, but now, in its 12,000 inhabitants, furnishing every variety of theological phase. Not the least significant aspect of its society is the bald, mocking, scoffing infidelity of the Barker school, and the prudent, marvel-loving, sight-seeing Spiritualism, which have numerous adherents and votaries. A grand hearing was had here, in Starr Hall, which seats about 800, and we trust that some good impressions were made on the public mind. Our church here is young and feeble, but quite spirited and resolute. Some efficient evangelist should have his home here, as we doubt not the cause can be successfully vindicated in so intelligent a community. We left Brother J. B. New here to continue the meetings.

"On Monday morning, February 3, we bade adieu to the brethren at Richmond, and started for Bethany, which in due time we safely reached—closing a trip of nearly eight weeks, during which, in two thousand miles of travel, we met with no accident, failed of no appointment, and met with an uninterrupted succession of mercies and delights.

"Our success in pleading for Bethany College, was probably as great as in these perilous and discouraging times, we could expect.

"We have many things to say, suggested by what we have seen and heard during this trip, which we cannot embody into these notes. They will serve to give shape and point to future essays. "I.E."

CHAPTER X

ACHIEVEMENTS IN EDUCATION

From the beginning the Disciples have emphasized the spirit and the need of education. This subject shared equal honors with evangelism at the first State meeting and had right of way in the resolutions committee. The resolutions recommended that "the churches send out intelligent brethren to labor as evangelists; that young preachers and such other brethren as are likely to become preachers, endeavor to obtain an education as extensive as they can; that a spirit of general education be encouraged in the churches that their children may be enlightened as extensively as possible, both in religion and science; that the State University at Bloomington be patronized as far as convenient in the education of their youth."

The goal of the gospel is a conversion of the world to Christ and the establishment upon this earth of a Christian civilization. This is the ideal of Jesus. This is the task of the church and every agency of the church should be viewed in its relation to this program. The principles of the Reformation movement tended to make every man who embraced them a patron of the schools. Our fathers held that the truths of religion are revealed in the sacred Scriptures and that he who would know and enjoy them should apply his mind to understand the Bible. Their teaching therefore was an appeal to the understanding of men and they trusted to the convincing power of the truth to move the heart and conscience. They held that men of cultivated minds would more readily grasp religious truth and would be more successful in communicating it to others. Their fervor in religion made them zealous for the cause of education.

Our earliest educational enterprises took the form of academies and seminaries, which were the forerunners of the modern high school. These institutions varied in their origin; some were established by individual effort, others by community enterprise. In a few instances they were established by the initiative of the churches and at once began to serve the Christian cause. Our interest in the former class is because of the strong Christian personalities which soon made the school a religious as well as an educational center.

WAYNE COUNTY SEMINARY

This school had a notable place in the educational history of Indiana. The Disciples will always have an interest in its history because of the leadership of Samuel K. Hoshour. Mr. Hoshour came to Centerville in 1835. The next year he was elected principal of this seminary. He served in this capacity for four years. This school was probably the most noted in Indiana in its day. Many students came to it from all parts of the State and from other States. Among the noted men who were students there were Judge Julian of Wayne County, General Lew Wallace, and Oliver P. Morton. In writing concerning Professor Hoshour, Judge Julian says, "By the purity of his life, his ability and proficiency as a teacher, he became the most popular teacher the old seminary ever had, either before or since his time. He not only drew students but good ones—students who under the inspiration of his service determined to make men of themselves and who went out in the world to do it—and have done it. He can today count more real manhood among his students than any other living man."

LADOGA ACADEMY AND NORMAL SCHOOL

The Ladoga Academy came to enjoy a wide and favorable reputation under the leadership of Milton B. Hopkins, grandfather of Robert M. Hopkins. This institution was later merged into the Ladoga Normal School over which J. V. Coombs presided for three years. This Academy served in a splendid way in the educational field of western Indiana. It was very closely associated with the Ladoga Christian Church. The Ladoga Normal is continued in the flourishing normal at Danville.

HOWARD COLLEGE, KOKOMO

This institution was founded in 1879 by Milton B. Hopkins and flourished under his leadership. His three sons were associated with him in the conduct of this school. Judge L. J. Kirkpatrick, T. J. Legg, and many other well known men of the last generation were students at this seat of learning. In 1870 President Hopkins was elected to the office of Superintendent of Public Instruction in the State of Indiana. He died during his second term and his son Alexander Campbell Hopkins was appointed to fill his unexpired term. This college building was later sold to the city of Kokomo, for use as a high-school building.

FAIRVIEW ACADEMY

Of the schools established by church initiative, the most outstanding are the Fairview Academy and the Bedford Male and Female College. In the spring of 1845 the Rush County Evangelizing Association called George Campbell to the work of an evangelist and to aid in building an institution of learning in that county. In the fall of that year he resigned his position as evangelist and took charge of the Farmington Academy. This Aademy was later transferred to Fairview and merged with the Fairview Academy. In July, 1848, the announcement was made to the friends of education and to the public generally, that Mr. Allen R. Benton, a graduate of Bethany College, had been engaged to teach a classical and a mathematical school in the village of Fairview to commence the last of August and continue ten months. In 1850 Fairview Academy was announced as a chartered institution, "with powers equal to any literary institution in the State." Students from all parts of the State flocked to it and its fame became widespread. Henry R. Pritchard was numbered among its first student body.

BEDFORD MALE AND FEMALE COLLEGE

Another institution of this class was a college established at Bedford in 1870. Classes were held in the basement of the Christian Church and many noted men of southern Indiana served as teachers, or were numbered as students at this institution. James M. Mathes was the leading spirit. Bruce Carr, W. B. Christler, W. B. Krutzinger, James R. Beatty, W. B. F. Treat, and Allen B. Philputt were among the leading lights in this college. When the normal college was established at Mitchell in 1880 this institution decided to recommend that its students attend this new institution.

NORTH WESTERN CHRISTIAN UNIVERSITY

On Sunday, June 20, 1847, "just as meeting was letting out," a four-horse team pulled up in front of the Bloomington Christian Church. Elijah Goodwin had come from Mount Vernon to serve as coeditor, with James Mathes, of the *Christian Record.* From that day until July 1, 1871, when he left Indianapolis for Philadelphia, Elijah Goodwin was at the center of more activities in the Christian Church than any other man in Indiana.

In his autobiography he says, "In the summer of 1847 the two editors of the *Christian Record* held a meeting at Bedford. At the close of the meeting two leading citizens called upon us, saying that the citizens of Lawrence County had resolved to build a college, and that such an enterprise would succeed better and be fostered with greater care, if placed under the control of some religious body. They, therefore, asked us to take the enterprise under our control. They said that ten thousand dollars had been subscribed. We promised to give this matter our consideration, and to bring it before the people through the *Record* and at our next State meeting. This we did. After much discussion at the Greensburg meeting, October, 1847, there was a like proposition made by the brethren of Rush County. It was resolved that a committee of three be appointed by the chair to select another committee of five whose duty it should be to meet in Indianapolis on the second Monday in December for the purpose of receiving reports from the brethren and friends in Rush and Lawrence Counties and from any other counties that might be disposed to bid for the location, and to determine the question of location, giving the preference to that point which reports the largest amount of funds, other things being equal, such as health, favorable surroundings, central position in brotherhood, accessibility, etc.—the subscriptions for this purpose in all cases being raised in the limits of the county asking for the location.

"The chair appointed J. M. Mathes, George Campbell, and Benjamin Irwin as nominating committee. This committee reported the following brethren as a locating committee, namely: Elijah Goodwin, Bloomington; M. B. Hopkins, Frankfort; Thomas B. Connelly, Connersville; L. H. Jameson and Ovid Butler, Indianapolis. This committee met as per appointment at Indianapolis, Mr. Connelly not being present. After much consultation the committee made out the following report which was submitted to the *Christian Record* for December, 1847:

" 'We, the undersigned, being a committee appointed at the last State meeting of the Church of Christ held at Greensburg, for the purpose of locating a college at some point in the State, according to a resolution adopted by the meeting, met in Indianapolis on Monday, the thirteenth day of December, 1847, and took the matter referred to us under consideration. Messrs. Mallott and Short of Bedford presented for our consideration the fact that the citizens of Lawrence County had subscribed ten thousand dollars for the purpose of building a college at Bedford to be under the control and patronage of the Christian Church. No report was received from Rush County, or any other county; therefore, upon due and careful consideration of the whole subject of an institution of learning to be under the patronage of the Christian Church, the committee concluded that the whole matter of location of right ought to be submitted to the brethren of the whole State, and that the college should be located at that point where it would meet the approbation and hearty cooperation of the whole brotherhood throughout the State, together with the States of Ohio and Illinois, believing that this was the intention and design of the State meeting.

" 'It was suggested to us that this subject had not been before the brethren a sufficient length of time to obtain their general expression in reference to the location. And it was further represented to us that according to the resolution of the State meeting, the county subscribing the largest amount of money, other things being equal, should have the location. This subject should be before the brethren long enough for all to have an opportunity to secure it if they wished.

" 'It was also stated to us, in many counties the brethren knew nothing of the arrangement until a few days ago, and that such brethren wanted time to act. Therefore, we could not conscientiously, considering the importance of the subject and our relation to the brethren throughout the entire State, as their committee, at this time decide the question of location. We, therefore, agreed to adjourn to meet again in Indianapolis at nine o'clock A.M. on Tuesday after the first Monday in May next, 1848, and we do urge it upon the brethren generally, to represent their views at length upon this subject at that time.—Signed: Ovid Butler, Elijah Goodwin, L. H. Jameson, M. B. Hopkins, Committee.'

"On the appointed day in May the committee again met, and after much discussion they resolved to refer the whole matter back to the next State meeting, with a report of their proceedings, which was done. The next State meeting convened at the Little Flat Rock Church, September 29, 1848. At this meeting, after much deliberation on the college question, it was agreed to adopt some plan to have the churches throughout the State thoroughly canvassed on two questions.

"The questions to be presented to the churches of the State were these:

"1. Shall we build a college?

"2. If so, where shall we build it?

"Several brethren agreed to visit certain churches convenient to them and Brother H. St. John Van Dake was chosen to visit the balance of the State, and I was

ACHIEVEMENTS IN EDUCATION

TOP PICTURE

Home of North Western Christian University from 1855-1874

BOTTOM PICTURE

Home of Butler University from 1875-1928

Home of Butler College Since September 1928
Jordan Memorial Building, Butler University, Indianapolis

Indiana School of Religion in Bloomington

Amzi Atwater

Thomas J. Clark

Banquet Group Purdue University Students, Lafayette, Indiana chosen his alternate. Brother Van Dake declined and I took the field at a salary of three hundred dollars per annum. I commenced the work at once, and had a severe winter campaign of it. I never stopped for rain, wind, snow, ice, or storm. I had a circular printed with the two questions on it. These I always sent in advance of my appointment. I would preach and then take the vote of the churches, and the result of this canvass was as follows:

"Three churches with an aggregate membership of three hundred forty—voted no.

"Five churches with an aggregate membership of seven hundred fourteen—scatter.

"Nineteen churches with an aggregate membership of eleven hundred fifty-seven—did not vote.

"Fifteen churches with an aggregate membership of eight hundred fifty-nine—voted Bedford.

"Thirty-six churches with an aggregate membership of twenty-two hundred seventy-six—voted Indianapolis.

"This gave a majority for Indianapolis of one thousand four hundred and thirteen but the reports of the local agents would swell the majority for Indianapolis to over two thousand. The largest portion were south of the national road. Of course none of the churches north of that road would have voted for Bedford.

"In taking the vote of a congregation I would suggest no point and give no opinion until after the vote was taken. Before voting the brethren would sometimes ask me, 'What point are the churches generally voting for?' I always told them to make up their own mind and vote for that point which they thought would be best for the institution, regardless of how the others voted."

Mr. Goodwin made his report at the annual State meeting in Indianapolis in October. There were so many questions raised and so many cross currents that it seemed the whole college question was going into the discard. But when all had said their say, J. M. Bramwell came forward with a substitute resolution, which was clearcut and to the point, reading as follows: "Resolved, that a North Western Christian University be founded at

Indianapolis as soon as a sufficient amount of means can be raised to commence it and that a committee of seven be appointed by this meeting to take the preliminary steps with reference to the founding and endowment of said institution.'' In reporting this in the April number of the *Christian Record,* Elijah Goodwin also says, ''When the vote was taken on Brother Bramwell's resolution, on the suggestion of Ovid Butler, the brethren of Marion County did not vote.''

Ovid Butler was made chairman of the ''steering committee.'' He did his work well and with haste. He wrote the charter, consisting of eighteen sections, which was approved by the State legislature on January 15, 1850. The first section says, ''Be it enacted by the general assembly of the State of Indiana, that H. D. Wheeler, John R. Mantel, J. M. Mathes, Thomas Connelly, Benjamin Irwin, Elijah Goodwin, J. B. Craft, John O'Kane, B. F. Reeve, S. K. Hoshour, George Campbell, Jeremiah Smith, John Brownlee, Ambrose D. Hamrick, Higgins Lane, James Ford, A. E. Drapier, Milton B. Hopkins, J. B. New, R. S. Brown, Michael Combs, O. Butler, L. H. Jameson, J. M. Bramwell, A. Houghton, Jacob Wright, J. T. Edmonson, E. F. Peabody, P. T. Russell, Paris C. Dunning, G. W. New, G. W. Smith, Corbly Martin, B. F. Flinn, M. Cole, D. G. Stewart, Stever Younger, Thomas Lockhart, John Longley, A. B. Cole, Alfred Davis, M. R. Trimble, and Thomas M. Adams, be and are hereby appointed commissioners, under the direction of whom, or any of them, subscriptions may be received to the capital stock of the North Western Christian University.''

With the charter granted the two important things before them then were the location and finances. John O'Kane was the first man to solicit for this institution. Madison Evans says (*Pioneer Preachers,* page 334), ''Into this enterprise O'Kane entered heart and soul, and to him more than to any other individual its success is to be attributed. For he, more than any other, raised the money with which the magnificent building was erected, and with which the corps of instructors are sustained.''

The founding of North Western Christian University, now Butler University, is an inspiring chapter in the history of the Disciples in Indiana. It is a story of heroism, sacrifice, romance, and brotherhood cooperation that should remain enshrined in sacred memory and grateful appreciation by later generations. The present strength of this Church in Indiana is largely due to the success of this enterprise. Associated with John O'Kane in the Herculean task were Madison Evans, Elijah Goodwin, Ovid Butler, T. P. Connelly, J. M. Mathes, and many others. The spirit of the campaign is reflected by J. M. Mathes in the following editorial in the *Christian Record* for December, 1851:

"Education in the State is fast assuming a denominational character. The Old School Presbyterians have their 'Hanover College,' which they patronize almost exclusively. Here their young men receive a literary training, which qualifies them, after a short stay at the Theological Seminary at New Albany, to enter the ministry of that church. The New School Presbyterians have their 'Wabash College,' which they sustain as a denomination. The Baptists have their 'Franklin College,' where their young men are qualified for usefulness in society, and to act efficiently in the ministry of the Baptist Church. The Methodist Church has its 'Asbury University,' which is well sustained by that denomination, and we believe that they exclusively patronize it. In this institution a host of young men are now in course of training, who are to fill the Methodist pulpit, and many of the high places of civil government. The Catholics, too, have their 'St. Gabriel's College,' at Vincennes, and 'St. Mary's College,' at South Bend.

"So that you see all the principal denominations in the State have their institutions of learning, where the mind of the rising generation is being molded into the religious philosophy of the several denominations. The State, too, has a University at Bloomington, with ample endowments and a superior faculty, yet it has seldom had over one hundred students in actual attendance at any one time. It is often asked why do so few students attend the State University, and of that few a majority, perhaps, from abroad? The answer is to be found in the above statement, that the education of the State has assumed a denominational character. All these denominations have their agents out, and the ministry of each denomination, spread abroad throughout the State, are presenting the claims and advantages of their respective colleges, while the State University is left to take care of itself as best it can. And it may be that the trustees of that institution have not taken as much pains to bring its claims before the whole State as they should have done.

"In numerical strength, we are far ahead of every denomination in the State, except the Methodists. In point of wealth, we may safely say, that in proportion to our numbers, a fair proportion of the wealth of the State is in the hands of our brethren. That we are therefore perfectly able to build and sustain 'North Western Christian University,' no one pretends to dispute. Ought we to do it? is perhaps a question with a few, but a moment's reflection, it seems to us, will satisfy such, that we are under the most solemn obligations to do so immediately. That we are stewards over all the good things of this life, which God has put into our hands all admit, and that we shall finally have to 'give an account of our stewardship' or the proper use we make of the Lord's money, is equally consistent with the Bible and reason. And what better use could we make of the small pittance necessary to build up and sustain and perpetuate this great literary and moral institution, than to appropriate it in that way? But from other considerations, we are prepared to prove that we ought to do it; nay, that we are compelled to do it, or lose our influence as a powerful denomination."

While O'Kane was in the field raising money, the committee on location was at work.

COLLEGE LOCATED IN COUNTRY

The *Christian Record,* November, 1852, says, "The ground selected by the board for the location of North Western Christian University at its last meeting lies a little outside of the corporation limits of the city of Indianapolis (now Thirteenth and College). It is a beautiful site of twenty acres, covered with native forest trees and a fine coat of blue grass. This ground was purchased of Ovid Butler for four thousand dollars. He subscribed to the capital stock two thousand dollars. A portion of the board thought this site too far from the city or the center of it, and preferred other lots to it, but it must be remembered that we do not all look at this exactly alike, and that we have a right to differ. Besides, we must not forget that a large portion of the stockholders are farmers, and would prefer that the edifice should be erected a little out of the city.''

The teaching began on November 1, 1855. In the summer of 1875 the college was moved to Irvington. Two years later the name was changed to honor the man who had made the institution possible. The record of the college says, ''In recognition of the benefactions of Ovid Butler the name of the institution was changed from North Western Christian University to Butler University, February 28, 1877.'' The history of this institution is so well known that more space will not be taken. Suffice it to say that in September, 1928, this institution moved to Fairview, five miles north of the monument in the city of Indianapolis, and is at this writing occupying one of the most beautiful college buildings in America.

THE COLLEGE OF MISSIONS

The Missionary Training School owes its origin and foundation to the Christian Woman's Board of Missions. Among the ardent advocates of the enterprise was Mrs. Helen E. Moses, the late lamented president of the board who, with her executive associates and others, had long felt the need of an institution for the preparation of Christian missionaries. At the request of the State officers of Indiana, the establishment of the school was definitely undertaken in 1906, as a special aim in connection with the centennial celebration of the Churches of Christ at Pittsburgh, in 1909.

The Indiana auxiliaries lent substantial encouragement by volunteering to contribute twenty-five thousand dollars. This action was taken upon the initiative of the State president of Indiana, Mrs. Effie L. Cunningham, who, with the able cooperation of Mrs. Frank Wells, the vice-president, had been instrumental in raising this sum and much beyond it. An additional twenty-five thousand dollars was placed in the hands of the board by Mrs. Maud D. Ferris, in memory of her mother, Sarah Davis Deterding, to whom the education of missionary workers had been a cherished project. Individual gifts, supplemented by the joint contributions of auxiliary societies in many States, had enabled the board to dedicate the school free of debt. The site was purchased in January, 1907, and the ground broken August 29, of the same year. On August 10, 1908, occurred the laying of the corner-stone. The building was dedicated on August 18, 1910, at the close of a union missionary conference of the Christian Woman's Board of Missions of Indianapolis and the Foreign Christian Missionary Society of Cincinnati.

There was great joy in the centennial giving for the Missionary Training School and headquarters' building. At the time of dedication Indiana had given more than fifty thousand dollars. The large donors of Indiana were Mrs. S. A. R. Boor, library room; Mrs. W. H. H. Graham, Graham Chapel; Mrs. Nancy Furry, Christian Woman's Board of Missions' office-rooms; Mrs. Mary Armstrong, first lot for the site; Samuel and Cordelia S. Harris, dining-room (now library room); John T. Vawter, Mrs. W. C. Hall, Mrs. Margaret Foley, Mrs. C. D. Creal, other large rooms. A great number of missionary societies and individuals gave from one hundred to five hundred dollars. The building has many tablets even to the small name plates that border the halls, bearing continuous testimony of the interest of some of the donors. There is a greater company of those who made possible this house of our Lord whose names do not appear here. They are remembered by Him who remembers every contribution and the one who made it.

The Missionary Training School was opened September 20, 1910. It was the first school to meet the requirements for the preparation of missionaries as recommended by the Edinburg Conference.

In 1912 the name Missionary Training School was changed to College of Missions. An announcement at that time stated: ''The new name more clearly indicates the advanced nature of instructions given. It at once suggests entrance requirements and collegiate standards. It sets forth the status and nature of the institution, and the purpose of its foundation.''

The following statement from one of the catalogs of the College of Missions presents the purpose of the school:

''The College of Missions seeks in general to meet the present day requirements in education of missionaries for service in both the home and the foreign fields. The present critical conditions of the missionary enterprise in all lands are a challenge to the keenest brain, the most expert knowledge, the most cultured faith on the part of the leaders.

''In non-Christian countries Christianity no longer confronts a blind, slumbering mass of heathenism. The East is aroused, alert, and aggressive under the impact of the West. The break-up of old civilizations has created new problems. Christian missionaries are beset by new demands. To quicken and unify this historic Christianity of the homelands; to establish and deepen the life of the native churches in foreign lands; to inspire, train, and organize an indigenous evangelical ministry in each mission-field; to superintend the evangelization of yet unoccupied regions; to create and increase vernacular Christian literature; to instill Christian ideals into new and fast-forming systems of education; to exercise Christian influence in the vast social, political, and moral reforms now shaking the non-Christian world; to build Christian communities and States on the ruins of decadent heathen customs and institutions; to incarnate, interpret, and transmit the pure gospel of Christ in this new era of tumult and change. These are some of the tasks which summon the missionaries.''

Upon the recommendation of the survey committee at the Oklahoma City convention held in 1925, the College of Missions was ''reorganized upon the same plan that obtains among the other educational institutions of the brotherhood, with an independent, self-perpetuating board of trustees.''

Up to that time there had been a total enrolment of four hundred and ten students, with three hundred and nine graduates.

The needs of the world and the requirements for prepared Christian workers have not changed, but there has been some change in the methods of meeting the needs. In order to have time for the making of adjustments to the new conditions, the teaching function of the College of Missions was discontinued for the year 1927-1928. The board was reorganized in 1928 so that the administration of the College of Missions would be under the direction of the United Christian Missionary Society.

Stephen J. Corey, acting president of the United Christian Missionary Society, presents the following statement concerning the College of Missions at this time:

''Beginning with September, 1928, the College of Missions was affiliated with the Kennedy School of Missions at Hartford, Conn. This is an interdenominational school of fine standing and of graduate grade. That is, students entering in preparation for the mission fields are already college graduates. The affiliation is for a three-year period, and in the meantime the whole question of the future of the school will be carefully studied. President C. T. Paul, who has served so many years and so effectively as our leader in the school, is located at Hartford and leads our affiliation. Professor C. H. Hamilton, formerly one of our missionaries at the University of Nanking, China, is also our representative there. A group of our student candidates, under the leadership of these men, are in preparation for the fields.

''The expense of maintaining a full school and faculty of our own, as was formerly carried on in Indianapolis, with the relatively small number of students preparing for the mission fields just now, became impossible. The Kennedy School of Missions at Hartford, being a well-endowed institution with a faculty which we only need to supplement, makes the expense a minimum.

"It has been realized for years, that our students in preparation for the fields, who are already graduates of our own colleges, together with trained missionaries who are home on furlough, need some of the courses offered at a University center. Hartford being a Christian University with a number of strong departments, offers these advantages in a unique way.

"Hartford, with its three years' experiment, will give opportunity to study the training of our candidates for the foreign fields, in the light of the new missionary situation and arrive at a definite conclusion as to the best plan for the future.

"The College of Missions and its foundation, with its scholarship and other special permanent funds, is being preserved as a distinct entity with C. T. Paul as president."

INDIANA SCHOOL OF RELIGION

The question of teaching religion at State institutions of learning has been growing in favor since early in the present century. A paper on this subject read by T. J. Clark, pastor at Bloomington, at the Lebanon State Convention in May, 1904, created much interest: "In December, 1909, Ira C. Batman and B. F. Adams, of Bloomington, were appointed by the trustees of Indiana University to attend the conference of church workers at State Universities meeting at Madison, Wis., and to study the religious work being carried out at State Universities and report back with a view of opening work at Indiana University.

"On June 14, 1910, a meeting of students, faculty, and citizens interested in religious work at the University was held in the First Christian Church in Bloomington. President W. L. Bryan, Dr. E. H. Lindley, Judge Ira C. Batman, and John R. Voris, spoke to the subject. The meeting adopted an appeal to the Christian Woman's

Board of Missions to open a Bible Chair at Indiana University. The state of the treasury did not permit this organization to respond favorably. A little later this opportunity was carried to the State board of the Indiana Christian Missionary Association.

"After investigation and due consideration this board approved of plans for the creating of an institution. In harmony with these plans the Bloomington Bible Chair was incorporated, October 29, 1910. On November 1, 1912, Joseph C. Todd, who from the beginning had acted as financial secretary, became dean. On September 25, 1917, the name of the institution was changed to the Indiana School of Religion."

The first property was purchased on the corner of Third Street and Indiana Avenue, September 15, 1914. On October 18, 1915, the second building was purchased at 610 East Third Street, known as Wharton Hall. On September 19, 1918, Bethany Hall was purchased; on January 29, 1920, the dean's residence was secured. On January 1, 1921, the School of Religion Hall and the bungalow near by were added. In the fall of that year the work of the school opened in its new quarters. With this splendid physical equipment Indiana School of Religion is capable of doing a lasting work in its chosen field.

PURDUE STUDENT PASTOR

For more than a decade Robert Knight has been doing a splendid work with the students of Christian Church affiliations at Purdue University. At the beginning this work was closely identified with the Indiana Christian Missionary Association. Later it was taken over by the United Christian Missionary Society. Mr. Knight stands well with the students and faculty of Purdue University.

ANGOLA AND VALPARAISO

The tri-State normal at Angola and the Valparaiso normal under their strong leadership were institutions of note in the memory of many living today. They were not connected with the church in an official way but they had a more vital connection in the lives of their leaders. L. M. Sniff and H. B. Brown were greater than the institutions over which they presided and this strong statement would be verified by many of their students. Charles Reighn Scoville, A. L. Martin, Miner Lee Bates, W. C. Bower, Milo J. Smith, Paul Preston, J. O. Rose, and Grant K. Lewis could give expert testimony to this effect.

DISTINGUISHED EDUCATORS

Space forbids giving merited attention to A. R. Benton who taught in Fairview Academy and Butler College for more than fifty years; O. A. Burgess debater, preacher and president of North Western Christian University; T. P. Connelly, brilliant teacher and preacher; Amzi Atwater, teacher and vice-preacher of Indiana University; Percy Burnet, linguist, teacher, author of French dictionary; A. C. Shortridge, for whom Shortridge High School was named; Demarcus C. Brown, professor at Butler College and Indiana State librarian; Charles E. Underwood, brilliant scholar who was called in the prime of life; Jabez Hall, the prince in Israel.

CHAPTER XI

GROWTH IN RELIGIOUS EDUCATION

Is it possible for the church to go to school? Is it possible to teach the Christian religion? Ultra-Calvinism of the nineteenth century answered, "No." Their theory of religion was that God was everything, man nothing. The Reformers, believing in the freedom of the will, said, "Every man must play a part in his own salvation." For this they were accused of believing in "salvation by works."

Every student of church history knows the dangers of these two extremes. At the beginning of this controversy Alexander Campbell was charged with being "opposed to missions, education, Sunday-schools, and a paid ministry." This was probably due to his general objection to the Sunday-schools of his day because "they taught their own denominational catechism and filled the minds of the children with partisan theology."

The importance of the teaching function of the church was early recognized. Sunday-schools were organized along with the churches. The leaders were far in advance of their times. Concerning this subject J. M. Mathes says, "I regard the Sunday-school as a school of the church, and not an outside institution with which the church has nothing to do. It is under the general direction of the eldership; and for the welfare of the school, the church, through her eldership, is responsible. Parents should always go with their children to Sunday-school."

The following will show how the laymen felt on this matter. Writing from South Bend on February 28, 1853, to the *Christian Record*, W. McIlvain says, "We expect to establish a Sunday-school in South Bend. We should have done so before now, but most of our members live out of town which makes it inconvenient in cold weather for the children to come. We believe Sunday-school teaching to be the work that the brethren everywhere ought to engage in. I started a school in the congregation on Portage Prairie, which is now recognized in South Bend. This was some four or five years ago and when we turned our attention to the Bend we neglected this school.'' The following shows the health and vigor of this new movement:

SUNDAY SCHOOL LIBRARY

Under this heading the editor of the *Christian Record* in the June, 1851, issue says: ''We are assured by Bro. James Challen that the above library will soon be ready for delivery. It will contain choice selections of books and will meet the wants and the wishes of growing communities.

''Many churches have failed to organize Sunday-schools simply because they were not willing to use the 'Union Books' on account of the sectarianism they contained. This difficulty is now removed and we hope soon to see a good Sunday-school organized in every church of the State. We now have a library of our own, consisting of books adapted to the youthful mind, and written in harmony with the spirit, genius, and design of the new covenant. As soon as we ascertain that the books are ready for delivery we will give our readers the information. In the meantime all orders should be addressed to Elder James Challen, Cincinnati, Ohio.''

In the *Record* for August, 1851, under ''Special Notices,'' the editor says, ''Many applications are made to us for Sunday-school books. To all such inquiries we would say we do not keep them and they are not at present kept in the city''—Indianapolis—''but the brethren at Cincinnati have a Christian Bible, Tract, and Sunday School Depository, at S.W. Corner of Walnut and Eighth Street, where they can produce any books they may desire. We have as yet but few Sunday-school books published, but a complete library of any size from ten dollars up will be selected with care from books published by the Sunday School Union and A. T. Society."

In 1851, Alexander Campbell in speaking of his impressions of Indiana people, throws much light on this subject. He says, "The ears of the people are greedy; and were the desire to do equal to the desire to know, we would certainly be the most exemplary people in the world." This growing sentiment in favor of Sunday-schools soon led to the formation of an all-State organization.

STATE SUNDAY SCHOOL ASSOCIATION

At the State convention in Indianapolis held in October, 1867, a State Sunday School Association was formed. The record says, "Its object is to enlist the entire brotherhood in this State in an effort to promote the interest in the Sunday-schools." The following officers were then elected: J. H. Henry, Martinsville, president; W. W. Dowling, Indianapolis, corresponding secretary; J. L. Parsons, Noblesville, recording secretary; A. C. Shortridge, Indianapolis, treasurer. This association at once came into prominence and held the major interest of the brotherhood for a number of years.

It was the custom in those days for every organization to have its full quota of officers, its own meeting-place, and manage its own affairs. This association seems to have done this to its own satisfaction at least. It had two meetings every year, a winter and a summer session. In 1871 they met in February with the Bedford church and in the next August they went in full force to La Porte. L. L. Carpenter was the president and W. W. Dowling the corresponding secretary at this time. They ran a special train from Indianapolis to La Porte. The ten coaches were well filled before arriving at La Porte. The round trip fare from Indianapolis was four dollars. This created much enthusiasm and brought the Sunday-school into more prominence than it had ever enjoyed.

The results are seen in the fact that in the 1879 convention at Columbus a very important program was launched. Isaac Errett was present and gave a number of addresses and reported the meeting rather fully in the *Christian Standard.* After telling of its splendid success and of the fact that they had four hundred delegates present, he says, "There was a little bubble of feeling now and then, but no boiling over; but the fires were burning and twelve hundred dollars was subscribed to keep L. L. Carpenter in the field all the time in the service of the Sunday-schools." It must be remembered that this organization along with the State missionary society and the C.W.B.M. were all having State meetings at this time. One does not wonder at their tiring with a program such as this, and we should not be surprized at their efforts in unification.

UNION CONVENTION AT UNION CITY

On August 1, 1881, the State Missionary Society, the State Sunday School Association, the C.W.B.M., and the Ministerial Association had their first cooperative meeting. From Monday evening until Friday evening, inclusive, they rallied at Union City. This was a great meeting. As one reads the records he sees some discouragements along with the encouragements. The work was not uniform and the different organizations had their own supporters to plead their cause. In reporting the meeting Isaac Errett, who made a number of addresses said, "The work of the State Missionary Society was in bad shape. There was a debt of five hundred dollars with nobody in the field and only one-half day given to this work during the convention."

Another, in reporting for the Sunday School Association, said, "L. L. Carpenter has held fifty-three Sunday-school institutes in fifty-one counties and the work is in splendid condition." The brethren seemed to have liked this union meeting as they decided to go to Island Park, near Rome City, the next August. According to plans all the different agencies met at Island Park in August, 1882. They were there for more than ten days. In his report, L. L. Carpenter said, "We have visited fifty-three counties, held sixty-one Sunday-school institutes, have attended thirteen conventions, delivered three hundred and forty-seven lectures, one hundred and forty-eight sermons, with eighty-seven baptisms, one school organized and seven new houses dedicated.''

Anyone who knows the brotherhood, especially the brotherhood of fifty years ago, will understand how everything else was forgotten in the enthusiasm of a report such as the above. The next convention (1883) was held at Island Park on the same basis. The thing for which this meeting will be remembered is the fact that here plans were laid for creating Bethany Assembly. L. L. Carpenter was the leading spirit in this enterprise. The next year (1884) all the conventions came to Bethany Park for a sixteen-day festival. ''From August 1 to 5 the Sunday-school work was emphasized. The State Missionary Society used the two following days; Saturday was called College Day. Robert Moffett, of Cleveland, Ohio, preached on Sunday. The C.W.B.M., the Ministerial Association, and the W.C.T.U., used the following week. The Assembly closed with a great sermon on the following Sunday by Isaac Errett.''

For twelve years L. L. Carpenter did a splendid work in the Sunday-school field, bringing his organization up to where it led all other State Sunday-school activities. At the end of 1891 he gave up this work to become State evangelist of the State Missionary Society. Charles Fillmore was called to this important position, but served only eight months, taking the church at Shelbyville.

In September, 1892, T. J. Legg assumed the leadership of this splendid organization. Mr. Legg was not a preacher. He had taught school and at this time had a large insurance business in the city of Logansport. He was superintendent of the Sunday-school in his city and had brought it up to such a degree of efficiency that the eyes of the brotherhood were attracted to him. He gave up a splendid business career for the work of the Master and for twenty-seven years, in the Sunday-school and in the church, in country, town, and city, T. J. Legg gave his energy to building the kingdom. It mattered not what organization happened to be financing Mr. Legg, he always thought more of the work than he did of the organization, and many living today remember the worth of this man of God.

The Sunday School Association met at Bethany Park for twenty-six years. This organization, with the State Missionary Society and the Christian Endeavor Society, united at the Anderson Convention in 1910 in forming the Indiana Christian Missionary Association. Garry L. Cook had just been called to the work of the Sunday School Association and helped build the program of the United Work. Since the Anderson Convention these three organizations have been keeping house under the same roof.

The growth of the Sunday-school movement in the churches of Indiana has been very gratifying. In 1851 no Sunday-school books, literature, or helps were to be had in the city of Indianapolis. At this time all church-buildings were erected with the sole idea of providing a place for preaching. Such were the beginnings. A little later some Sunday-school rooms were "hooked on," or "built in." Then came the Akron Plan, with an occasional group of individual classrooms at the side or in the rear. Now we give much time, thought, and money, in planning and erecting educational buildings that do honor to this great cause. From the beginning the Disciples have emphasized the teaching and preaching function of the church. They are not two things, but two parts of one thing. Man and God must cooperate in the work of salvation. A well-balanced church program is the greatest need of the hour. The church must be greater than any or all of its departments. In the great commission Matthew said, "Go teach," or "Go make disciples." Mark said, "Go preach."

We must remember both of these commissions, or the commission as given by these two writers. The church school with its modern equipment, or in the one-room building with a modern program, has an opportunity never dreamed of a century ago. But with this new possibility this school must remember the great commission. "The whole church at school and the whole school at church" should be the aim of every church of Christ. We must have teaching and we must have preaching, if we have a true church. "The facts of the gospel must be taught. The spirit of the gospel must be caught."

CHAPTER XII

MEN OF FAITH AND ACTION

HEROES OF THE FIRST GENERATION

John Longley, 1782-1861, was the oldest living preacher in Indiana when Madison Evans published his *Pioneer Preachers*. He began his ministry in the Baptist Church, preaching his first sermon near Mt. Sterling, Ky., in 1805. The question of predestination gave him much concern. B. W. Stone finally set him right and he became a great admirer of this leader. He was pastor of the First Church of Christ in the city of Cincinnati, beginning his work in 1826. He came to Rush County in 1830 and helped to unite the New Lights with the Reformers in an early day. He was pastor of the Noblesville Church from 1840 to 1844. He went to LaFayette as minister in 1844, and lived there the remainder of his life.

John B. New, 1793-1872. In February, 1821, Mr. New came to Madison. The institution of slavery as practised in Kentucky was not to his liking. He said the object of his coming to Indiana was to assist in making it a free State. For the first ten years of his ministry he preached in the Baptist Church. About 1830 he took a stand with the Reformers and organized a Church of Christ in Vernon in 1831. P. M. Blankenship, who later did a great work in Morgan and Monroe Counties, was one of his first converts. With Carey Smith he organized the church in Madison in 1832. He is credited with having organized the Milroy and the Shelbyville churches in the year 1841 and the next year he led in the formation of the Milford church. In 1846 the State Missionary Society sent him to Ft. Wayne. He had five in his first audience, but in six months there was a church with fifty members. In a little less than two years he had brought in two hundred and fifty members in Allen and surrounding counties. He later served as evangelist in Madison and Delaware Counties; in a little more than a year he organized six churches. He spent the latter part of his life in the city of Indianapolis.

Ryland T. Brown, 1807-1890, called himself a layman, but he preached more than many preachers of his day. He studied medicine in Cincinnati from 1826 to 1829. Soon after returning home he assisted in establishing churches in Rush and Fayette Counties. He helped to organize the Connersville church in 1833. Nine years later he was elected the evangelist for the southeastern district of the State and he visited all the churches during the year and kept up his medical profession. In 1844 he went to Crawfordsville as a physician. He not only preached regularly while he was there, but studied in Wabash College and received an A. M. degree in 1850. In 1854 Governor Wright appointed him State geologist. Four years later he was elected professor of natural science in North Western Christian University. He was an abolitionist and a leader in the temperance movement. He was greatly loved by his students; he was very fond of candy and on one occasion his class presented him with a candy cane that was two inches in diameter and the usual length of a cane, which weighed seven pounds. In 1871 President Garfield appointed him as chief chemist of the United States. When he gave this position up to return to Indianapolis his former student, Harvey Wiley, was selected as his successor. One of the best contributions he has left was his well prepared address delivered in his seventy-sixth year at the semicentennial of the Central Christian Church in Indianapolis. Dr. Brown preached his first sermon at the age of nineteen, and his last on Easter Sunday in 1890, being then in his eighty-third year.

George Campbell, 1807-1872, was born in the State of Maine and educated for a Congregationalist minister. He came to Cincinnati when he was about twenty-five years old to take a Congregational church. A few years later he visited an uncle in Connersville, Ind., and fell in with Dr. Ryland T. Brown. It was not long until he expressed a desire to take fellowship with the Disciples and soon became pastor of the church at Harrison, Ohio, beginning this work in 1836. In three years more than four hundred converts were made. In 1839 he made a visit to his old home in Maine, and while there taught his mother the way of the Lord more perfectly and baptized her. Mr. Campbell came to Rush County as an evangelist in 1845. The next year he taught in the Fairview Academy and at the State Convention held at Greensburg, in 1847 he offered the resolution which resulted in the establishment of North Western Christian University. He was greatly interested in this college and was one of its wisest advisors. He served a number of years as State evangelist and is credited with organizing the church at Oxford. His health broke in 1854 and he was never able to do the vigorous work that characterized his former labor. He preached in Rush County during the Civil War. Soon after the war he removed to Eureka, Ill., and died there in 1872.

John O'Kane, 1802-1881. In the spring of 1832 John O'Kane came from Ohio to Milton and began to teach their school. In the fall of that year a preaching tour brought him to the city of Indianapolis. As told in another connection he was employed as an evangelist by the churches of Rush and Fayette Counties in 1833 and in that capacity came to Indianapolis and organized the First Church in the capital city. He was greatly interested in North Western Christian University and solicited more money for the institution than anyone else. In 1859 he moved to Independence, Mo., but visited Indiana occasionally in his later years.

Thomas Lockhart, 1793-1885, came from North Carolina to Indiana in 1818. He stopped in Washington County for about ten years. He came to Plainfield about 1830. He did not begin to preach until 1834. His ministry was mostly in Marion, Hendricks, Hamilton, and Morgan Counties. He made a number of evangelistic tours to the northern part of the State and preached in the States of Illinois, Missouri, and Iowa during his long ministry.

Benjamin F. Reeve, 1798-1884. Madison Evans records Benjamin F. Reeve as being one of the most noted lay-preachers in the Indiana brotherhood in his generation. He came from Kentucky to Rush County in the early thirties and soon united with the Little Flat Rock Church. He was an elder in this church for twenty-eight years and during all this time peace and harmony prevailed. The year Mr. Evans' book went to press Mr. Reeve was executor of five different large estates and the guardian of six families of children. He served two terms in the House of Representatives and one in the State Senate. He was a friend and neighbor of Ephraim S. Frazee, who was the hero in the poem of Vachael Lindsey, "The Proud Farmer."

Joseph W. Wolfe, 1810-1886. In the year 1820 Mr. Wolfe came to Sullivan County. On August 28, 1828, Mr. Wolfe united with the Maria Creek Baptist Church. At this time the creed question was greatly agitated in this congregation. Many members were dissatisfied, especially with the doctrine of eternal election. Madison Evans says, "The excitement ran so high that at every monthly meeting someone would move that the creed be read, which being done, the debate began, almost every male member taking part in the discussion. In the midst of this excitement Mr. Wolfe and seventeen others requested to be organized as a separate congregation at Shaker Prairie in Sullivan County but they were unwilling to be organized on a creedal basis. They took as their statement of faith the following: 'We believe that the Scriptures of the Old and New Testament are divinely inspired, and the only infallible rule of faith and practise which we adopt as our creed and book of discipline.' " The church was organized in the year 1833. Joseph Wolfe spent a long life in Sullivan County and did a monumental work.

Daniel R. Van Buskirk, was an early graduate of Bethany College. He was a great preacher, a strong union leader during the Civil War. He was pastor of the third Christian Church in Indianapolis for a number of years and has the distinction of having served in three different pastorates for the church at Greensburg.

Jacob B. Shively, 1797-1868, was one of the early preachers in southern Indiana. Huntingburg was his center. Many churches within one hundred miles of that place received help from him at an early day. Mrs. L. F. Drash and Benjamin F. Cato are his grandchildren.

Major William Bruce, 1776-1854, was a layman but greatly interested in the church. He left Jefferson County, Ky., in 1805 and travelled on horseback, taking his family to Vincennes. In the fall of that year he purchased two hundred acres of land on which the town of Bruceville now stands. This place was named for him. He led in the organization of the Bruceville Church. Clarence B. Kessinger is a grandson and H. B. Holloway of the United Christian Missionary Society, is a great-grandson.

LEADERS OF SECOND GENERATION

David Walk was one of the outstanding preachers of the second generation. He was pastor of the Central Christian Church, Indianapolis, in 1883 and presided at their semi-centennial celebration.

Oliver P. Badger, 1819-1891, began preaching in Kentucky at the age of nineteen. He early came to Putnam County and entered Asbury University, now Depauw University. He was one of the first three students to enter that school. He represented Putnam County in the Constitutional Convention in 1850 at the age of thirty-two. He had the very distinct honor of escorting Alexander Campbell into the convention hall on November 11, 1850. During Mr. Campbell's visit to Indiana in 1861, while at Greencastle, he married his daughter to General Delaney Williamson.

J. L. Martin, 1810-1871, came from Shelby County, Ky., at the age of nine, to Washington County. He was one of the most noted preachers in southern Indiana in his day. He was associated with the Wrights and served as an evangelist a number of years. He is the author of a book on Revelation called *The Voice of Seven Thunders.* This book is one of the best ever written on this subject.

Madison Evans. Very little has come down to the present generation concerning Madison Evans. He taught English in North Western Christian University. Later, because of the Civil War cutting down the teaching force he went to Bedford and became superintendent of schools. A little later he entered a law partnership with Moses F. Dunn. He was a very brilliant man. He is the author of *The Pioneer Preachers*, published in 1862. His life ended on March 6, 1866, in one of the most shocking tragedies that ever happened in southern Indiana. Judge Robert N. Palmer who is living at Bedford today was the first man to reach him after his untimely death. He took the author to the grave recently and gave him the story. The widow had erected a slab stone at his head bearing the words, "Madison Evans, my husband. Judge not harshly, God judges mercifully."

James M. Mathes, 1808-1892, was a preacher, debater, and editor. It will be remembered longest that he was for more than forty-five years the editor of the different series of the *Christian Record.* He served longer as a church editor than any man in the State of Indiana.

Urban C. Brewer, 1837-1915. The likeness of Mr. Brewer shown on another page, was taken on his seventy-fifth birthday. After graduating in 1860 he was called to New York City and was pastor of a church there for nine years. He then came to the Central Church, Indianapolis, and served three years. In later life he served at Danville Church and many congregations in Morgan and Hendricks counties.

Marshall T. Reeves, 1851-1924, was one of the most distinguished laymen Indiana ever produced. He was born in Rush County and went into the church early. As a young man he went to Columbus and engaged in the manufacturing of farming implements. In this business he was a success. He was always liberal with the church and made it possible for the Indiana Christian Missionary Association to launch out in a program of work which is continuing until the present time.

Brazillai M. Blount, 1828-1914, graduated from North Western Christian University in 1859, held pastorates at Kokomo, Tipton, Bloomington, Spencer, Gosport, Sullivan, and many smaller churches in Indiana. He is credited with organizing more than forty churches in this State, including Atlanta and Tipton.

Daniel R. Lucas, 1840-1907, was probably the youngest chaplain in the Civil War from Indiana. Soon after that conflict he studied for the ministry and did a great work, being pastor of the Central Church, Indianapolis, and also the Seventh Church. He was a very popular speaker for the Grand Army of the Republic and was secretary of the Morton Monument Commission. He was pastor of the Seventh Church at the time of his death.

John C. Miller was born near Nineveh, Ind., and spent most of his eventful life in Johnson County. He graduated from Bethany College and was elected principal of the Nineveh Academy. Later he was professor in North Western Christian University and was the pastor of the Third Church, Indianapolis, from 1871 to 1876. He spent the remainder of his life in Johnson County, preaching for the churches. No man stood higher in Johnson County than John C. Miller.

J. M. Canfield is remembered by many people in the city of Indianapolis as having established more churches up to his time than any other minister in the Church. At least eight churches in the last part of the Nineteenth Century and the early days of the Twentieth Century were established by him. He did a great work as an evangelist and was pastor of many churches in Indiana.

Joseph Franklin, 1834-1911, taught school at Oxford and Anderson, held pastorates at Lafayette; Covington, Ky.; Anderson and Bedford, Ind. He was pastor in Anderson fourteen years, and in Bedford twelve. He wrote the life of his father Benjamin, which is one of the outstanding historical documents of the brotherhood.

L. L. Carpenter, 1833-1910, came from Wauseon, Ohio, to Wabash, Indiana, on December 13, 1868. For a number of years he was pastor of the church at Wabash. In 1879 he was elected field secretary for the State Sunday School Association, and during the next twelve years served this cause with distinction. In 1892 he was elected State secretary but soon gave this work up in order to give all his time to dedications. A few outstanding traits of character made this man a leader in his day and generation. He had a splendid balance and proportion of the practical and the ideal, in his nature. He saw things as they were but was always optimistic for the future. He said, "I cannot be an old fogy, because I learned the old Gospel from the New Testament." He always had abounding sympathy for the young preacher. He often remarked that he wanted to go to heaven the day before he lost sympathy for young life on this earth.

Luke C. Warren, 1830-1911, did much for the cause in western Indiana. Mr. Warren preached mostly in Montgomery, Parke, and Fountain Counties. He spent his last days in Veedersburg.

John Brazelton, 1822-1907, was one of the early settlers of Jefferson County. He was religiously inclined and said he made at least forty efforts to "get religion," then he drifted into doubt. He acted as moderator at a debate held in Kent while he was teaching school and was converted soon after the debate in a meeting held by Elijah Goodwin. He soon became a preacher and did good service in the southeastern part of the State.

James W. Lanham, 1832-1919, probably preached for the same church longer than any other man in the Christian Church in the State of Indiana. He was pastor of the church at Manville for more than fifty-five years, sometimes with salary and sometimes without. He was one of the most noted men in southeastern Indiana. His influence was always on the side of right. He probably had more friends during his lifetime than any man that lived in Jefferson County.

Ira J. Chase, 1834-1895, had the distinction of being elected to the office of Lieutenant-Governor while pastor of the Danville Christian Church. At the death of Governor Hovey he became Governor, serving from November 24, 1891, to January 9, 1893. While he will always be remembered by the citizens of Indiana as Governor Chase, he will be remembered by the Christian Church as one of the outstanding evangelists and pastors for the past generation. He served the church at Mishawaka, La Porte, Wabash, and Danville. At the close of his office as Governor he went into the evangelistic field and while holding a meeting in Lubec, Maine, he was taken suddenly ill and passed to his reward on May 11, 1895. His body lay in state in the rotunda of the State House in Indianapolis for four hours before the funeral which was held in the Central Christian Church of Indianapolis, May 17, 1895. He was buried in the Crown Hill Cemetery.

Ephraim S. Frazee, 1824-1896, was one of the most noted lay-preachers Rush County ever produced. He was a student of Bethany College and an admirer of Alexander Campbell. For forty years he saw to it that there was preaching at the Orange church. He is typical of a great host of farmer preachers who did much to build the church in the first and second generation. They are happily described under the title, "The Proud Farmer," in a poem written by Vachel Lindsay as a tribute to his grandfather. We publish this by the courtesy of Mr. Lindsay.

TYPICAL OF A SPLENDID GROUP

THE PROUD FARMER

(In memory of E. S. Frazee, Rush County, Indiana)

Into the acres of the newborn State
He poured his strength, and plowed his ancient name,
And, when the traders followed him, he stood
Towering above their furtive souls and tame.

That brow without a stain, that fearless eye
Oft left the passing stranger wondering
To find such knighthood in the sprawling land,
To see a democrat well nigh a king.

He lived with liberal hand, with guests from far,
With talk and joke and fellowship to spare,
Watching the wide world's life from sun to sun,
Lining his walls with books from everywhere.

He read by night, he built his world by day,
The farm and house of God to him were one.
For forty years he preached and plowed and wrought—
A statesman in the fields who bent to none.

His ploughmen-neighbors were as lords to him,
His was an ironside, democratic pride.
He served a rigid Christ, but served him well—
And, for a lifetime, saved the countryside.

Here lie the dead who gave the church their best
Under his fiery preaching of the word.
They sleep with him beneath the ragged grass,
The village withers, by his voice unstirred.

And tho his tribe be scattered to the wind
From the Atlantic to the China Sea,
Yet do they think of that bright lamp he burned
Of family worth and proud integrity.

And many a sturdy grandchild hears his name
In reverence spoken, till he feels akin
To all the lion-eyed who build the world—
And lion dreams begin to burn within.

LEADERS OF THE RECENT PAST

Zachary T. Sweeney, 1849-1926, statesman, author, lecturer, friend, preacher. The author has heard and read many tributes paid to this man while living and since his departure, but he recently read one that he considers the best he has ever heard and he wants to pass it on. In his *Short History of the Disciples*, W. W. Jennings says, "More than twenty years ago the author heard Sweeney at Carmi, Ill., in three marvelous addresses, when he dedicated the church at that place. He will never forget the power of those sermons, tho he was then in the teen age. The words have passed from memory, yes, but the message intended has not, or the effect. The author had a small Stevens Favorite Rifle of which he was justly proud, the only rifle he ever owned, but the address was so powerful that he determined to sell the rifle and give the money to the church, and he did. God send us more ministers who can move people to action! May God raise up more Z. T. Sweeney's!"

J. V. Coombs, 1848-1920, teacher, college president, evangelist, author. Brother Coombs will be remembered for the many evangelistic campaigns he led but probably longer by his famous book on *Campaigning for Christ.*

Willis M. Cunningham,1857-1922. Attended Bethany College. Later finished at Butler University. Helped to make his way through college by his fine penmanship. Was pastor at Spencer, Alexandria, and a number of our best Indiana churches. Spent his later life in Indianapolis. He was of a happy disposition and a friend to all.

Thomas J. Clark, 1846-1918, served long pastorates during his life and they were successful. He was the minister at Vincennes for twenty-one years, at Bloomington for eighteen years, and at Albion, Ill., he served for seven years.

W. B. F. Treat, 1835-1904, was a nephew of James M. Mathes and got much of his training under his tutorage. Like his famous uncle he was a debater, writer, and a great preacher. He made friends wherever he went. He had pastorates at Bloomington and Martinsville and the story is told that on a Saturday afternoon it was not possible for him to get around the public square because so many people were anxious to talk to him.

James M. Vawter, 1852-1926, belonged to the famous Vawter family of Jefferson County. He was a good preacher, a splendid pastor, and the first citizen of his community. He preached at Jeffersonville for more than fifteen years, serving in three pastorates.

Dana H. Richardson, 1888-1927, was a splendid young man who was in a growing work as pastor of the Centenary Church, Indianapolis, when he was called home.

Peter C. Cauble, 1849-1918, was an uncle of the author who by his encouragement and kindly sympathy made it possible for his nephew to start in the ministry.

Ray D. Thomas will be remembered for his splendid qualities of soul. He served acceptably as evangelist in the Western District until he was taken home.

M. W. Harkins, 1854-1912, was one of the greatest preachers in Indiana during his active ministry. He led in the construction of the building of the Central Christian Church in Anderson and did an outstanding work there and in Union City.

H. G. Connelly, 1880-1927, came to Indiana as the pastor of the Central Church, New Albany, in 1913. After serving that church in a good pastorate he was called to the Central Church at Terre Haute and was pastor there until he was called home. He was held in very high esteem by his brethren.

Clay Trusty, 1877-1924, during his student days preached at Bargersville and Bluff Creek. Upon graduating from Butler he was called to the Seventh Church, Indianapolis, and served that church for more than fifteen years.

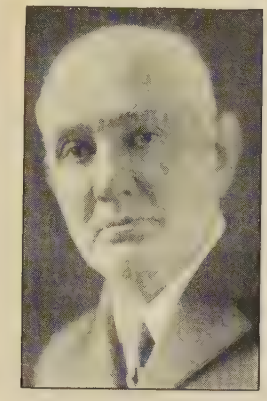
John W. Marshall, 1866-1928, was one of the best men southern Indiana ever gave to the brotherhood. As a national evangelist he held meetings in all parts of the brotherhood and at the time of his death was serving as district evangelist of the Southwestern District.

Allan B. Philputt, 1856-1925, held three pastorates—Bloomington, Ind.; First Church, Philadelphia, Pa., and Central Christian Church, Indianapolis. By common consent A. B. Philputt was the ''Prince of Preachers'' in the Christian Church in Indiana for twenty-seven years.

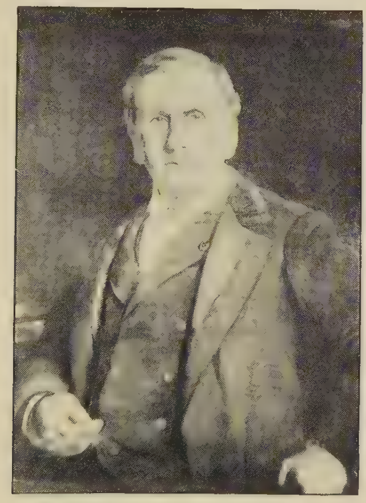
George L. Moffett, 1885-1923, was called home in early life. He had preached at Covington, Veedersburg, and

DISTINGUISHED PREACHERS, EVANGELISTS AND STATESMEN

John W. Marshall



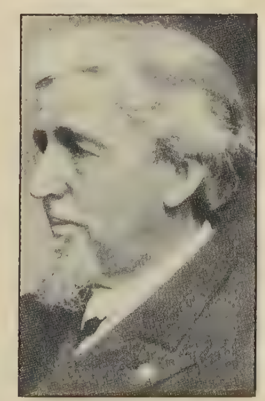
Zachary T. Sweeney



Ira J. Chase

J. V. Coombs

John C. Miller

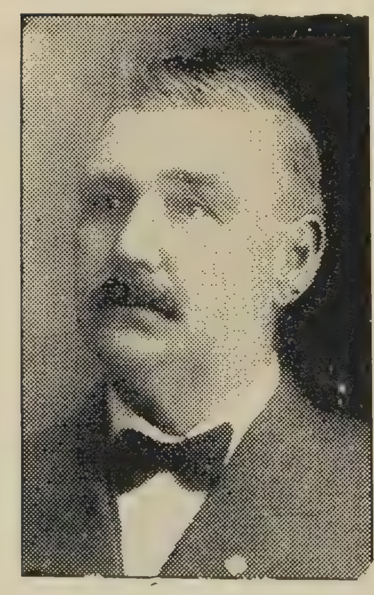


Daniel R. Lucas

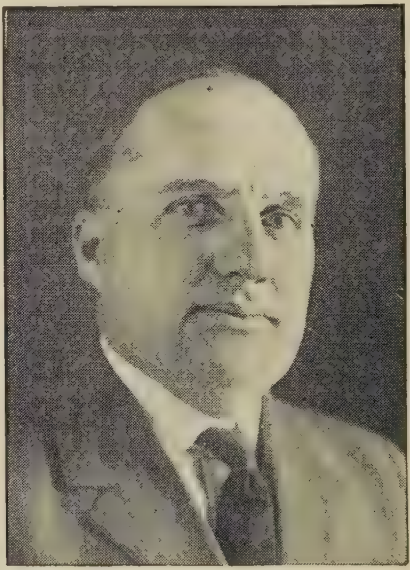
FAITHFUL PREACHERS OF THE WORD

FIRST ROW—James M. Vawter, George L. Moffett, Peter C. Cauble, Horace G. Connelly.

SECOND ROW—Pierce Franklin, Dana H. Richardson, James Lanham, Clay Trusty.



Thomas J. Legg



Ray D. Thomas

Pendleton. Mr. Moffett was a young man of much promise.

The author realizes that there are many other names that ought to be included in the list of the splendid men in the Indiana ministry who have in the last one hundred years given of their lives so freely in the building of the kingdom that they should be mentioned. With apologies to all these men and their relations we close the record.

AN HONORED SERVICE

Effort has been made to list every man in the State of Indiana who began his service as a minister fifty or more years ago, who was living on the nineteenth day of January, 1930. Five men have responded as coming in this group.

Thomas W. Grafton gets in by one day. He preached his first sermon on the eighteenth day of January, 1880. It was a tryout before the faculty of Butler College. His many friends know of his splendid life in the ministry since that time. At the present he is chaplain of Butler University, and acting pastor of the Northwood Christian Church.

Samuel J. Tomlinson, entered the preparatory department of North Western Christian University in 1866. He was a stepson of Professor R. T. Brown, graduated in 1874, and preached his first sermon that summer in Palestine, Ill. Today he is the only living charter member of the Third Christian Church in Indianapolis.

A. W. Conner, was ordained in 1875. He came from the famous Conner family of preachers. No family has furnished as many preachers for the Christian Church of Indiana, as has this one. Brother Conner was the father-in-law of W. E. M. Hackleman, and will be remembered longest for the good work he did in his active years in the "Boy Friend" movement.

W. H. Kerr began preaching in 1874. He has the distinction of being both a preacher and an author. He has written a number of books but his friends seem to think that the *Kings Keys to His Kingdom* and *Radio Messages* *from Paradise* are his best productions. Brother Kerr wrote a pageant in celebration of the centennial of the organization of the Crawfordsville Christian Church which was greatly appreciated by that splendid church.

William Mullendore responded as follows, ''You asked me to give date of my first sermon. This is like trying to fix the day when a pig becomes a hog. However, in the winter of 1879, I was in Butler College and listed as a ministerial student. I was still a prep, but we knew in those backward days what we went to college for. At that time the ministerial students were expected to have a tryout in the chapel on Sunday night and a faculty member acted as critic. I have very distinct recollections of both the sermon and the critic. After taking my text I never did know exactly what did happen, but it was only a few minutes until I was running empty like a threshing machine without straw. I was making a good deal of noise and some dust, but turning out no grist. Fortunately I shut off the engine, threw the belt, and stopped the cylinder.

''The next day I went around with great fear and trembling to see Professor Thrasher. He had a heart that day, and spoke quite kindly of my effort and was fulsome in his praise of my wonderful terminal facilities. Not all of my critics have been so kind to me since then. Professor Thrasher believed that when one had nothing to say, one should say it. This was a great virtue of my first sermon.''

CHAPTER XIII

THE MINISTRY OF MUSIC

How times change! "Oh, times, oh, customs!" In writing of his Indiana tour in the spring of 1861, as narrated in Chapter IX, Isaac Errett said, "This (New Albany) was one of the few places in the State where we heard what we call good singing. Indeed we do not remember ever to have been so impressed with the neglect of this delightful part of the worship as on this trip. In most places very few sing, probably not one in twenty, and hymn books were so scarce as to make it necessary to line the hymns. What is it in the habitudes of the people of Indiana so unfavorable to the cultivation of a musical taste?"

The author would like to come to the defense of the many people who did not sing. They did not go to sing. They went to see and to hear Alexander Campbell.

This condition of which Mr. Errett speaks began to improve in a little while. In the *Life of Benjamin Franklin,* the author says (page 114), "As the number of the disciples multiplied, a great want in respect to singing began to be felt. Among the first to make a special effort to supply this want were Silas W. Leonard and A. D. Fillmore. These men had committed themselves to what was by many supposed to be a reform musical notation. . . . They set to work to arrange a hymn and tune book which they called *The Christian Psalmist.*"

The first part was issued in July, 1847. The book came out in three parts—the first in round notes, the second part in patent or "buckwheat" notes, and the third part in numeral notes. The effect of this book was very great and very beneficial. It would not have passed the test of a thorough musician, but it was a very popular book. It contained a good selection of hymns and a variety of easy and popular airs. By its aid a great many persons obtained a little skill in reading music. Singing-schools and singing-circles were formed everywhere. The services of the authors of the Psalmist were in great demand. Scores who learned from them began to teach music in the churches.

This hymn-book was not wholly a blessing. It was the occasion of turmoil, of strife. These "Singing Schools" and "Singing Circles" soon began to meet on Sunday afternoon and Sunday evening. In some locations they were even called Sunday singing-schools. Writing from Middletown, Ind., October 13, 1852, F. C. Quincey said, "Brother Mathes—I wish to hear your views on the subject of the practise of Sunday singing-schools, as there are some persons in our community who object entirely to this practise. I am a friend of music when performed with the understanding, and think it ought to be considered next to theology. If we take into consideration the wonderful influence of music upon men physically, morally, intellectually, and religiously, we are convinced that it is a science of great utility and importance. It has justly claimed the attention of every friend of philosophy, as well as the true worshipers of the Most High. The church has fostered music as one of Heaven's best gifts in all ages. . . . In conclusion, let me say that there is no employment that looks more comely than for a set of youngsters to enter a room, all still, no confusion, but all singing in concert the songs of Zion."

All did not look on this subject from the same angle. J. H. Rose, writing from Northfield, Ind., as recorded in the April number of the *Record,* 1853, uses a page to make objections to the teaching of this modern science on Sunday. But this was only the beginning of trouble. A little later someone suggested the use of an organ to sound the notes in this hymn-book to help "carry the tune."

Soon the "organ question" became the bone of contention in many of the churches. It was no side issue and would not down. Thomas Campbell's famous dictum, "Where the Bible speaks, we speak; where the Bible is silent, we are silent,'' met its Waterloo here. At least in the rural districts of Indiana. Indeed, it complicated the situation. One good brother said, ''The Bible says nothing about an organ. The New Testament Church did not have an organ.'' Then he quoted Thomas Campbell, ''Therefore, we should not have an organ.'' Another equally good brother said, ''The New Testament is silent on the organ. The organ is not prohibited by Holy Writ.'' Then he told us what Thomas Campbell said about being silent. Then he concluded that if the organ would aid in singing and worship that we had a God-given right to use it.

This controversy waxed warmer and warmer, until such expressions as these were heard: ''You can't bring that golden calf into the church,'' and, ''The devil is in that organ.'' If he was not in the organ, he certainly was in the organ question. The boyhood church of the author did not have an organ and did not want an organ, but this question was forced upon them. One day an uncle said to one of these traveling evangelists, ''We do not have an organ, and do not want an organ and why raise this question?'' The preacher replied, ''The time has come when every church must take a stand for or against the organ.'' Then he said, ''Your county-seat church and other town and city churches have organs but all the country churches are against it.'' Anyone acquainted with human nature knows the result. The division came in many of the churches—not at their invitation but as a result of some would-be leaders, who either honestly or otherwise, forced the issue that finally led to separation. We wish these good honest country folk of that day could have seen the following from the pen of Isaac Errett.

The *Apostolic Times,* begun at Lexington, Ky., in 1866, had much to say concerning the innovation of the organ. In a little while, Isaac Errett, through the *Christian Standard,* paid his respects to this subject. Would that every open-minded man who is at all concerned about this question could read the following (*Short History of Disciples,* Jennings, page 164): ''Our brethren of the *Times* are, with us, guilty of a great innovation in publishing a weekly religious newspaper; and if they do this as children of God, and it would be a great injustice to indulge a contrary supposition, they are doing what they well know has neither a divine command nor an approved precedent to support it. When they preach they go into a meeting-house, which is an innovation and give out a hymn, which is an innovation, and this hymn is sung to a tune, which is an innovation, by a choir, which is an innovation, by the aid of a tune-book, and tuning-fork, which are innovations. They also read from a printed Bible, which is an innovation. Yet, who dreams, in all this, of any innovation on the law of God or the authority of the Lord Jesus Christ?''

We may feel like apologizing to Mr. Errett for our poor singing in Indiana in 1861, but we are proud of the contribution our State has made in this field of service. Since that day we have produced three men not to be equaled in any other State—Love H. Jameson, Knowles Shaw, and W. E. M. Hackleman. Taking these in the order in which they appeared in our brotherhood life, Mr. Jameson comes first. He was a preacher of great ability, having served the Central Christian Church in Indianapolis for about ten years, but he was better known as the ''sweet singer in Israel.'' During his long life he led the music in all of our State conventions and in many of the national gatherings. He was also a song writer of note. ''The Angels Are Coming,'' and ''To Reign with Him Ten Thousand Years,'' were his best known productions.

KNOWLES SHAW

The most unique character ever developed by the Indiana brotherhood was probably Knowles Shaw. In his book on *Reminiscences* (page 80) W. D. Frazee, who knew Mr. Shaw well, says, ''Knowles Shaw was a remarkable young man when we take into consideration the disadvantages he labored under. Raised in the dense forest of Rush County, Indiana, with a very limited education, noted only as a fiddler, he would go for miles to play for a dance. While playing one night for a party, he suddenly ceased playing and seemed to be listening as though he heard a voice. He then said, 'Boys, never ask me to play again; I intend to lead a different life.'

"On the following Lord's Day he went to Flat Rock Church and at the close of a sermon . . . he made the good confession, and suddenly like some unlooked for comet of wonderful size, flashing for the moment athwart the heavens, and then as suddenly disappearing forever, so he too, darted from the lakes to the gulf—from Chicago to New Orleans, and at the latter and the former city, and at the large cities on the way he drew larger audiences than had any preacher of any denomination. His eccentricities, and the wonderful amount of magnetism he possessed made him one of the most popular preachers of the nineteenth century. He was a fine musician, sang melodiously, and was proficient as an organist; of commanding appearance, six feet, three inches tall, a flashing eye, and a musical voice; at times he became truly eloquent. His whole soul was in the work. This gave him prestige and riveted his arguments on the hearts of all who gave him a hearing."

On the first Sunday in June, 1878, Knowles Shaw closed a meeting at Central Christian Church, Dallas, Tex. On the seventh day of that month he started for McKinney, Tex. Within two miles of his destination he was killed in a railroad accident.

On June 9, a fitting funeral service was held at the Central Church, Dallas, where he had so recently closed a splendid meeting. Then his remains were taken to Rushville, Ind. The account of the final funeral service is taken from the Rushville *Republican*: "At half past ten o'clock on Tuesday, June 13, 1878, the memorial service for the late Knowles Shaw was held at the Court-House Park. There assembled about two thousand citizens of Rush County in the court-house yard to engage in memorial service and the deep solemnity which pervaded the vast assembly and the sympathy expressed indicated how highly the deceased was loved and esteemed. No accident has ever happened to a citizen of Rush County that so filled the hearts of the people with sorrow and sadness as this one.

"The friends erected a platform and temporary seats for fifteen hundred people. . . . The casket was very handsomely decorated with flowers and evergreens. The exercises began with a duet, 'Only a Little While,' composed by the deceased and sung by the Misses Norris. Following this was the reading of various appropriate passages of scripture by Elder D. L. Thomas; then a hymn by a very large choir, improvised for the occasion and consisting of persons from various churches. Dr. Orr of Andersonville followed by an eloquent prayer. Elder J. W. Conner of Crawfordsville, recently of Rushville, acted as officiating minister. Short eulogies were then pronounced upon the life and character of the deceased by J. W. Conner, L. H. Jameson, Indianapolis; Jacob Daubenspeck, Rushville; Walter S. Campbell, Fairview; A. N. Marlatt, pastor of the M.E. Church at Rushville; and L. D. Myers, of Dallas, Tex."

While his earthly life was cut short, Knowles Shaw lives and will live as long as gospel songs are sung. His most popular songs were probably "We Believe," "Is It Far?" "Tarry with Me," "Bringing in the Sheaves," and "At the Feast of Belshazzar."

W. E. M. HACKLEMAN

My work is not done, but my hand halts. More than once today have I laid down my pen and looked into the fire—and at the sky. I probably would not be trying to write this history had it not been for him. He changed the course of my life. In the spring of 1910 he came to Martinsville and requested the church to permit me to help him in the management of Bethany Assembly for the coming season. They did. He was the first to say to me that I should be State secretary. Thirteen years later he urged me to resign from that position and take up the work I have been doing for the last few years. W. E. M. Hackleman was my friend.

What a splendid trio—Jameson, Shaw, Hackleman—all unique and masters in their field. Hackleman was an Indiana man, having been born in Fayette County, not far from the home of Knowles Shaw. After teaching one or two terms in the public school he went to Toronto, Canada, for a course in music. He later studied in New York City. He early became a teacher of voice, band, and orchestra. In 1885 he held his first meeting as a singing evangelist, working with A. W. Conner, who later became his father-in-law. In 1892 he entered the evangelistic field and gave a number of years to this important service. His ability was soon recognized and he began to lead State and National gatherings in music and worship.

Mr. Hackleman probably led the largest group of singers ever assembled in the United States, at the communion service of the Disciples of Christ at their Centennial Celebration in 1909. This Sunday afternoon meeting was held in Forbes Field, Pittsburgh, Pa. More than thirty thousand people were assembled. He was called upon many times to lead music in gatherings outside of his own brotherhood.

Mr. Hackleman also gave much time to general brotherhood activities, serving for twenty-eight years as president or secretary of Bethany Assembly.

The Memphis Convention in 1926 paid him a splendid and a deserving tribute. With the assistance of the program committee, a number of his friends arranged a banquet in his honor, celebrating the fact that he had led the music in more than five hundred conventions in the Christian Church. The setting was ideal. Brother Hackleman was leading the convention in song and praise, to the delight of everybody. The banquet hall was filled with his friends and comrades who wished to pay him honor. The feat of having passed the five hundred mark in this distinguished service was appreciated by the whole convention.

H. H. Peters, J. E. Sturgis, W. F. Rothenberger, and the author, spoke of him as a composer, a publisher, a singer, and a convention leader. Later in the evening he said to a small group of friends, ''Brethren, this is the happiest day of my life.''

Like Knowles Shaw, his earthly life was cut short by a catastrophe. He was on his way to Springfield, Ill., to lead the music for their State convention, when an automobile accident on the morning of October 2, 1927, caused his death. His work was not done; he had his plans made to enter Chicago University the week of his death, to take a course in religious education. He planned to take this course looking toward a visit to Europe to study art and worship, for the purpose of giving the world what his friends thought would be his greatest contribution to the cause of religion. He was pioneering in the field of art in religion. A great future was before him.

Tho his work was not done, and he seemed to be entering upon a period of still greater service to the church, he has left us richer because of his having lived and served. His songs will still be sung. He told the secrets of his own heart by such productions as ''Crucify, Crucify,'' ''Men for the Man of Galilee,'' and ''Someone Is Watching Your Light.''

This chapter on music would not be complete were it not to name at least three living men with a song that has made each famous. Charles Fillmore will be remembered by his song, ''Tell Mother I'll Be There.'' V. P. Brock has the distinction of being the author of, ''He's a Wonderful Savior to Me.'' Frank Huston gave to the world that splendid message, ''It Pays to Serve Jesus.''

CHAPTER XIV

BETHANY ASSEMBLY

The brethren turned a corner in 1881, when all the organized agencies met together for the first time at Union City. This meeting was followed by another like it—and larger—at Island Park the next year. This new experience of meeting at "The Western Chautauqua" was highly enjoyed. They began to say, "We should have a place like this in the center of the State where we may hold our big meetings." This sentiment soon crystalized and when they came together the next year—August, 1883, at Island Park, they were ready for action.

It was at this meeting that plans were made "to purchase an assembly ground within thirty miles of Indianapolis." They went to work in earnest. After considering different locations, the committee selected a forty acre tract of land near Brooklyn, Morgan County, twenty-two miles south of Indianapolis, and eight miles north of Martinsville. Bethany Assembly was the name and Bethany Park the place.

The articles of incorporation were filed on October 26, 1883. The constitution says, "The object of this association hereby formed shall be to provide and own a suitable place at which religious, scientific, literary, or other moral assemblages may be held." It was a joint stock company, capitalized at ten thousand dollars. Non-profit-sharing stock was sold at twenty dollars a share. In 1886 the capital stock was increased to twenty-five thousand dollars.

The officers were to consist of a president, secretary, treasurer, and a superintendent. The business of the assembly was to be managed by a board of fifteen members selected from among the stockholders. The following is a list of the incorporaters with the amount of stock

they purchased: A. M. Atkinson, Wabash, Ind., fifty shares; Indiana Christian Sunday School Association, per A. B. Philputt, twenty-five shares; Amos Clifford, Indianapolis, Ind., five shares; W. H. Drapier, Indianapolis, Ind., five shares; S. A. Hoyt, Forrest, Ill., five shares; Chas. A. Young, St. Louis, Mo., two shares; M. L. Blaney, Kendallville, Ind., two shares; Mrs. A. P. Boyd, LaGrange, Ind., two shares; T. M. Wiles, Connersville, Ind., two shares; L. F. Watson, Watseka, Ill., two shares; L. L. Carpenter, Wabash, Ind., one share; John M. Bramwell, Indianapolis, one share; A. C. Shortridge, Indianapolis, one share; Simon Frazier, Indianapolis, one share; L. H. Jameson, Indianapolis, one share; David Walk, Indianapolis, one share; L. A. Moore, Indianapolis, one share; A. B. Philputt, Bloomington, Ind., one share; C. C. Kline, Louisville, Ky., one share; C. G. Wright, Philadelphia, Pa., one share.

The first meeting was a glorious success. The people came in large numbers and spent the first sixteen days in August, 1884, at their new Mecca. On the first Sunday of the meeting L. L. Carpenter dedicated the new tabernacle. The "old-timers" tell wonderful stories of this meeting. They tell you of the acres that were covered with tents; of the many men and boys who slept thicker than three in a bed, who used the tabernacle for this important purpose; of the hundreds of horses that were "fenced" in the ravine, which is now covered by the waters of Lake Jewel; of the large excursion loads that came on trains from Vincennes and Indianapolis.

For fourteen years all the State meetings were held at Bethany Park. In 1898 the State Missionary Society decided to have its annual meeting with the church at South Bend, and for the next eight years the State organization met with the churches. In 1907 the State meeting came back to Bethany and held joint meetings with the other agencies for the next three years. Their last official meeting was held in August, 1909. At the next meeting the unified constitution was adopted, and since that time the State Association has been meeting with the churches.

BETHANY PARK SCENES

HOTEL BETHANY PARK

BETHANY HOTEL

L. L. Carpenter BETHANY GROUP

From left to right, front row: W. E. M. Hackleman, O. E. Kelley, C. W. Cauble.

From left to right, back row: Cynthia Pearl Mause, E. E. Snoddy, Mrs. O. H. Greist, Garry L. Cook; Mrs. Effie K. Payne.

PREACHERS OF DISTINCTION

David Walk

John Brazelton

Joseph Franklin

Luke C. Warren

J. M. Canfield

M. W. Harkins

Urban C. Brewer

Andrew J. Frank

Brazillai M. Blount

Bethany Assembly has served a splendid purpose and played an important part in the life of the brotherhood in Indiana and adjoining States. At the beginning this institution found it easy to attract and hold the people. They did not have the many competitive allurements that came at a later date. Going to Bethany was the red-letter day in the annual experience of many Disciples, both young and old. Owing to the many changes in modern life, Bethany later found it difficult to maintain a sustained interest in its program. The chautauqua and the automobile had no small part in creating this condition. The great mass-meeting of the early day may come back. We need it today as truly as of yore.

While Bethany Assembly is not attended in large numbers as it was once, it is, however, doing a splendid intensive work. Our young people's conferences, so popular at the present time, have an ideal place there for study, play, and worship. Let us hope that the coming generation may build wisely on the foundations laid by others. From the beginning until the day of his death—twenty-six years—L. L. Carpenter was the leading spirit at these annual meetings, and with the exception of one year, when relieved by W. D. Starr, served continuously as the president of the assembly.

At the death of Mr. Carpenter, C. W. Cauble, then pastor at Martinsville, was elected president of the assembly and served from 1910 to 1913, resigning when he became corresponding secretary of the State Association. S. H. Creighton, of Indianapolis, acted as president for the season of 1914. In 1915 W. E. M. Hackleman was elevated to the presidency and served for the next eight years. Charles M. Martz, of Tipton, was elected in 1924, and gave three years of splendid service to the association. Refusing to continue in this position longer, W. E. M. Hackleman was again elected president, in the summer of 1927. E. E. Moorman was vice-president and served as the head of the association for the assembly in 1928. At the annual meeting of 1928 G. I. Hoover was elected president of the assembly and is serving in that position on January 1, 1930.

CHAPTER XV

CONTRIBUTION OF INDIANA WOMEN

By

Mrs. Effie L. Cunningham

When Jesus the Christ came, giving his life for the salvation of the world, his spirit was poured out on all flesh—the sons and the daughters of all flesh. In the early church men and women had fellowship together in all the opportunities and responsibilities; in the persecutions, and in the telling of the story of the Christ and his church. Henry R. Pritchard, a recognized authority on the teachings of the Bible, said:

"For all religious purposes, in the service and work of God, man is a dual being, male and female. God said to them, 'Be fruitful, and multiply, and replenish the earth.' Here is joint dominion, oneness, fellowship, partnership in the management of all the affairs of the earth. . . . The service which the Lord requires of us is an individual service. No one can serve God for another. Men and women must hear the same truths, believe the same facts, and obey the same commands to become Christians. They must discharge the same essential duties and live the same life to remain Christians. . . . When mankind wandered off and became lost to God, or rather lost God, it was then that woman became the slave and the property of man. . . .

"This is but the history of the whole pagan world. . . . When the religion taught by Christ was swallowed up in the fourth century by paganism, and that night of darkness began, woman was again what she had always been under pagan rule."

Yes, the oneness in Christ Jesus, as taught by him, along with many other beautiful principles of Christianity, were lost in the dark ages. The coming again into the inalienable Christian rights with which the Creator endowed mankind has been a long, slow, but sure progress for woman. But every step of the way of the world's advancement in liberty, democracy, justice, Christianity was certain help in speeding the emancipation of womanhood into her preparation and opportunity for fulness of life in Christ. Woman could not make her way out of ignorance and obscurity until the church led her forth; the church could not rapidly give her advancement while custom and tradition held her back and while she was not qualified to take a better place.

The new world in the West offered a new field for the demonstration of progress along many lines—the effort for democratic government; for general education; for religious freedom; for the equality of all; for the supremacy of the Word of God; the authority of Christ; and the unity of his people. This new world field of possibilities was found to be the best field for woman to get back to the apostolic place for her in Christ and in his church. The first glimmers of the beckoning light that came to our dear ''mothers in Israel'' led them forward in all phases of life. The working together of these many forces of progress made the all-around development of women.

For several hundred years after education began to make its place in the world it was for men only. Then little by little women found their way into educational life. ''In 1791 the church and State of Massachusetts voted against schools for girls. In 1792 it was decided in Massachusetts that girls could go to school part of the time after boys were dismissed, but for reading and grammar only.''

With these meager opportunities, together with private instruction and study, our girls of the long ago gradually made their progress in education. Mt. Holyoke, the first seminary for women, began November 8, 1837. Vassar, an outstanding school for girls, was established in 1865. The Disciples of Christ in Indiana made a valuable contribution in education for women. North Western Christian University, now Butler University, was one of the first, if not the first, institution of higher learning to open its doors on equal terms to men and women. It was one of the early educational institutions to have women on its faculty. Mrs. Nancy E. Atkinson was the first woman graduate of North Western Christian University and a member of the first graduating class in 1856.

Another reach-out into the intellectual world came in the organization of women's clubs. The oldest of these began in 1833 at Jacksonville, Ill. It seems that the first effort of this kind in Indiana was the Clionian Society organized at Vernon in 1858. The next year, 1859, the better known Minerva Club of New Harmony was organized. These first women's clubs of Indiana were followed by others and many others. The women identified with the beginnings of woman's missionary work helped give impetus to the organization of women's clubs, and the women of these clubs helped give impetus to the woman's missionary work.

On December 23, 1873, the temperance crusade began at Hillsboro, Ohio. From this came the Woman's Christian Temperance Union organized at Cleveland, Ohio, November 18-20, 1874. Mrs. Zerelda Wallace, wife of Governor Wallace; Mrs. R. T. Brown; Mrs. S. A. R. Boor; and many others of our strong missionary women of Indiana were prominent leaders for this cause in the early days of the Woman's Christian Temperance Union.

All along through these years there was the increasing effort of women for legal freedom and the right of franchise.

As is true in everything else the greatest power and opportunity for the expansion of the life and service of women was found in the church. The awakening of the spirit of missions, the spirit of going with Christ into all the world, together with the aroused desire for the study of the Word of God, gave women the courage to fare forth into the unknown possibilities for them and through them in Christianity.

The first organized efforts of women for missionary work were more or less local in purpose and extent of ministry. However, they were of more importance than their immediate influences indicated. They were pioneers in a new field, the forerunners of woman's mission boards. They were more than that, for as these efforts in what is familiarly known as mission work sought and found their timid ways; as these courageous women accepted every opportunity for growth in every way, there was developed and released for the local churches the blessed contributions of their beautiful ministry. This did not come in any large measure until the women by thinking first of helping others learned how to help mightily themselves and their own churches. These first attempts of woman's organized work for missions have been summed up in this way:

"There were single, local societies engaged in various forms of home mission work long before the larger and more formal organizations took place. Home mission societies were formed in Connecticut in 1778; in Massachusetts in 1779; in New Hampshire in 1804; in Maine and Vermont in 1807."

Local societies for foreign missionary work were formed in 1800 and in 1801 in Congregational and Baptist churches. In one of the old historical sketches of the Christian Woman's Board of Missions this statement is found:

"The female missionary society of the Methodist Episcopal Church of New York was organized in 1819, but ceased to exist in 1861. In 1834 the women of the various churches of New York formed a society to work in behalf of their heathen sisters, but this was soon abandoned at the urgent request of the church boards. In 1861 the Woman's Union Missionary Society was formed and still exists."

The influence of that attempt for organization in 1834 and the smaller efforts before that time gave impetus to this organization in 1861 of the Woman's Union Missionary Society, which practically constituted the beginning of woman's organized mission work in our country.

The first general mission boards in the United States for women of the different churches had their beginnings in 1868. The boards of the Congregational and Presbyterian Churches were organized in that year. The woman's board of the Methodist Episcopal Church was organized in 1869; the Baptist Church in 1871. In 1874, six years later than the organization of the first general woman's mission boards, the Christian Woman's Board of Missions was organized. This board knew no distinction between home and foreign missions and was the first national woman's board for home mission work. The Christian Woman's Board of Missions was the first woman's board to expend its own funds and administer its own work independent of the general boards of missions. It was the first woman's mission board to employ men as well as women missionaries.

Immediately after the prayer-born thought for our woman's mission work which came to Mrs. C. N. Pearre on that April morning in 1874, she wrote letters to the women of different States regarding the matter. Already there had been organized three or four local missionary societies in churches of Iowa, Missouri, Illinois. These had come with very little, if any, concerted action; but in addition to their local ministry they helped prepare the way for the larger systematic effort of the national organization that came a little later. One of the first direct responses, if not the first, to the suggestion in Mrs. Pearre's letter was by the women of the Indianapolis Central Church. The following appears in the October, 1875, issue of the *Christian Monitor*:

"A year ago last July (1874) the first idea of an organization of a missionary society was brought to the sisters of Indianapolis, through private letters from Mrs. Pearre, then living in Iowa City. Advantage was taken of a little regular monthly meeting of the sisters, held at Mrs. Governor Wallace's, for charitable purposes, to present the idea to them. The matter was repeatedly discussed at the succeeding meetings by about a dozen women, who finally concluded to form themselves into a society by the election of officers and the adoption of a set of rules, and so begin to foster and encourage a missionary spirit, to contribute regularly to the missionary cause, and to induce others to do so, the main idea being to enlist in our work every woman and child within reach."

The home of Governor Wallace and his noted wife, Zerelda Wallace, when he first became governor of Indiana, was in the Governor's Mansion, which was then located on the present monument circle. Mrs. Wallace did not like it there because everything, even the hanging out of the clothes on wash-day had to be so public. The governor then bought his own home on North New Jersey Street across from the present location of the Murat Temple. The entire block with its diagonal south side along Massachusetts Avenue was included in the grounds. This gave a large lawn with an orchard in the rear. It was this home on North New Jersey Street in which was organized the first woman's missionary society of the Disciples of Christ in Indiana. Mrs. Wallace was a leader of women. It is rather generally accepted that she was the ideal, the inspiration for the beautiful mother portrayed in *Ben Hur,* by Lew Wallace, the son of her husband, who was to her as her own son.

Mrs. Maria Jameson, Mrs. Zerelda Wallace, and other representatives of the Indianapolis woman's missionary society were present at the organization of the Christian Woman's Board of Missions at Cincinnati, October 22, 1874. Indianapolis was selected as the headquarters for the new board. The first officers were women residing at Indianapolis. Two of these officers, Mrs. Maria Jameson, president; and Mrs. Sarah Wallace, recording secretary, were born in Indianapolis.

Mrs. Jameson, the first president of the Christian Woman's Board of Missions, was the daughter of Ovid Butler. Mrs. Jameson was president until 1890 with the exception of one year when she was corresponding secretary. She was an invalid for several of the years of her official missionary service. Even at that time she took care of a large correspondence and conducted meetings in her home. She attended State conventions held by the Indiana missionary women at Bethany Park when she was attended by a nurse and had to recline on a cot during the meetings.

Mrs. Sarah Wallace, the first recording secretary, was the daughter of Love H. Jameson. At the next convention she was made corresponding secretary. She was president of the Indiana work for two years. Mrs. Wallace is the only one now living of the first general officers of the Christian Woman's Board of Missions. She did not attend the meeting at Cincinnati for the organization of the society as her baby daughter was born during that time. Mrs. Wallace says she received much missionary inspiration when she attended school in New York. The school was conducted by Miss Haines, a sister of Mrs. Doremus, who was the first president of the Woman's Union Missionary Society, that oldest existing missionary society for women. Mrs. Wallace, then Miss Jameson, knew Mrs. Doremus. It was her privilege to hear much of the missionary discussion of those days, also some of the early missionaries when they came to New York. Among those she heard were the Scudders, of missionary fame.

In the beginning days and on down through the years the Christian Woman's Board of Missions was served by many Indiana women in official and administrative capacities. A list of these names is recorded here:

Mrs. Maria Jameson, 1874-1890
Mrs. Nancy E. Atkinson, 1874-1919
Mrs. Sarah Wallace, 1874-1891
Mrs. Mary Armstrong, 1881-1892
Mrs. S. E. Shortridge, 1881-1890
Miss Marie Cole, 1876-1878
Mrs. Naomi Tomlinson, 1878-1880
Mrs. Lizzie A. Moore, 1880-1888
Mrs. Annie B. Gray, 1889-1910
Mrs. R. T. Brown, 1878-1880
Mrs. Mary C. Cole, 1880-1890
Mrs. J. R. Ryan, 1890-1892
Mrs. Effie L. Cunningham, 1893-1925
Mrs. Helen L. Dungan, 1906-1913
Mrs. Susanne Moffett, 1905-1920
Mrs. Ida C. Black, 1893-1896
Miss Allena Grafton, 1913-1916
Miss Lola Conner, 1919-1920

Working all along with this Indiana group, were those who made Indiana their adopted State when they came to Indianapolis as officers and workers of the Christian Woman's Board of Missions.

Mrs. M. M. B. Goodwin, who assisted in the organization of the Christian Woman's Board of Missions at Cincinnati, had made Indianapolis her home since 1863. In that year she founded and became the editor of the *Christian Monitor,* a popular religious magazine for women. This magazine had its beginning in Cincinnati but within a few months was removed to Indianapolis when M. M. Bassett, the editor, became the wife of Elijah Goodwin. Even before the Christian Woman's Board of Missions was organized the pages of the *Christian Monitor* were used to announce the coming meeting at Cincinnati. After organization Mrs. Goodwin contributed several pages for the use of the new Board until the beginning of the *Missionary Tidings.* Mrs. Goodwin was the first editor of the *Missionary Tidings,* which began in May, 1883. She continued this work only a few months when she had to resign on account of ill health. The expense of the *Missionary Tidings* for the beginning year was guaranteed by Mrs. Lizzie A. Moore, a member of the publication committee. Because of the volunteer help of Mrs. Moore, Mrs. R. T. Brown, and others in addressing the magazines and in doing other clerical work to keep down expenses, there was no deficit in those early years.

Other women came to Indianapolis as officers of the Christian Woman's Board of Missions and counted this State their home. Their names make a worthy list:

Mrs. O. A. Burgess, 1874-1902
Mrs. Helen E. Moses, 1899-1908
Mrs. Anna R. Atwater, 1904-1926
Mrs. C. N. Pearre, 1874-1875, 1887
Miss Lois A. White, 1890-1889
Miss Mary J. Judson, 1892-1916
Miss Mattie Pounds, 1896-1912
Mrs. M. E. Harlan, 1906-1913
Miss Daisy June Trout, 1916-1920
Mrs. Ellie K. Payne, 1913-1920

Mrs. Lida B. Pearce (later Mrs. Ed. Jackson), 1919-1920
Mrs. Esther Treudley Johnson (later Mrs. E. M. Bowman), 1918-1919
Mrs. Harriet R. Longdon, 1912-1913

The only national officers of the Christian Woman's Board of Missions who never lived in Indiana were Mrs. Joseph King, superintendent of young people's work, 1884-1893, and Mrs. Ida W. Harrison, vice-president, 1908-1920.

When the executive committee of the Christian Woman's Board of Missions included additional members with the national officers, Indiana contributed many of the women who faithfully and helpfully gave this volunteer service. Some of those mentioned on other pages served in that capacity. Other names are added here:

Mrs. R. K. Syfers, Mrs. Alice Sidener, Mrs. Jas. Tilley, Mrs. W. O. Darnall, Mrs. T. C. Howe, Mrs. J. W. Putnam, Mrs. Frank Wells, Mrs. W. S. Moffett, Mrs. J. D. Case, Mrs. W. C. Smith.

From the beginning there were vice-presidents for the States, later called presidents; also secretaries and managers for each State represented in the Christian Woman's Board of Missions.

Mrs. Nancy E. Atkinson, mentioned above as the first woman to graduate from North Western Christian University, now Butler University, was the first vice-president of the national board for Indiana. Mrs. Atkinson led out in another way. She organized the first missionary society for boys and girls among our people. This society was in her home church at Wabash. Mrs. J. T. Dye was the first secretary in Indiana. She and Mrs. Atkinson were elected to their respective offices by the women who attended the meeting at Cincinnati at the time of the national organization, in 1874. These two first officers for the State arranged for the first State convention of our Indiana missionary women. It was held at Indianapolis, October 6, 1875. Mrs. R. T. Brown, one of the first managers for Indiana, gave an address at this convention in which she said:

"Our brethren have had a national missionary society twenty-six years; they have worked earnestly; have met and overcome many obstacles; and taking it as a whole, they have had only moderate success. After sleeping twenty-five years the sisters of our church are awakening to their duty. We would not detract a particle of interest from the men's society, and assuredly in our secret devotions we will bear their cause, as well as our own, up to the throne of grace. Still we desire to arise in our might and fulfill the purposes for which the Lord created us—that is, to be helpers in Christ Jesus."

The conventions of the Indiana Christian Woman's Board of Missions were held as follows:

Indianapolis, October 6, 1875
Ft. Wayne, October 4, 1876
Indianapolis, 1877
Noblesville, October 2, 1878
Greensburg, October, 1879
Rushville, October 14, 1880
Union City, August 4, 1881
Island Park, August 9, 1882
Island Park, August 13, 1883
Bethany Park, August 13, 1884-1911

Beginning with 1912 the State conventions of the Indiana missionary women have been held at the same time and place as the conventions of the Indiana Christian Missionary Association.

The Indiana vice-presidents of the national organization, later called State presidents; also the corresponding secretaries for the State, were members of the national board in addition to their duties as State officers. During the years of service of the Indiana Christian Woman's Board of Missions there were ten presidents:

Mrs. Nancy E. Atkinson, Mrs. Mary Armstrong, Mrs. C. W. Pearre, Mrs. Sarah Wallace, Mrs. Virginia A. Pollard, Mrs. Effie L. Cunningham, Mrs. Eva O. Taggart, Mrs. Frank Wells, Mrs. O. H. Greist, Mrs. J. D. Case.

By a strange coincidence there were ten State secretaries for the Indiana Christian Woman's Board of Missions:

Mrs. J. T. Dye, Mrs. Mattie A. Armstrong, Mrs. M. E. Shank, Mrs. J. C. Black, Mrs. S. A. R. Boor, Mrs. Effie L. Cunningham, Miss Ella Parkhurst, Mrs. Sallie K. Jones, Mrs. Lida B. Pearce (later Mrs. Ed. Jackson), Mrs. O. H. Greist.

According to the early plan the national organization elected managers for the States to "cooperate with the vice-presidents and State secretaries in their work of organization and development." The names of some of the women who were managers for Indiana follow:

Mrs. Zerelda Wallace, Mrs. R. T. Brown, Mrs. S. A. Norris, Mrs. M. M. B. Goodwin, Mrs. Simeon Frazier, Mrs. A. R. Benton, Mrs. Zoe L. Tedrowe, Mrs. J. M. Mathes, Mrs. L. A. Pier, Mrs. Catherine Denning, Miss Annie Barbour (later Mrs. Annie B. Gray), Mrs. Amzi Atwater, Mrs. S. A. R. Boor, Mrs. Emma Ireland, Mrs. Mary Stanley, Mrs. A. G. Dye, Mrs. N. Tomlinson.

The first work of organization and development of Indiana missionary societies was by volunteer service of State and National officers. Necessarily there could not be much regularity in the work while it was done by busy housekeepers. Sometimes the traveling expenses were paid for those who made these visitations. Sometimes, and many times, they paid their own expenses. After Mrs. S. A. R. Boor became a manager in 1877 or 1878, she gave much time in field work and always in those early days she paid all her own expenses. In speaking of her readiness to help in mission work, Mrs. Boor said her name was "Sarah Always Ready." When Mrs. Boor was corresponding secretary and organizer for Indiana she entertained in her home at Newcastle for several successive years, the annual meetings of the State Board. Mrs. W. O. Darnall, State treasurer, also entertained this annual meeting of the State Board in her home at Lebanon. One year this hospitality was extended in the home of Miss Ella Parkhurst, of Indianapolis, while she was State corresponding secretary; another year in the home of Mrs. W. S. Moffett, recording secretary. These meetings, continuing for about two days and evenings, were held over New Year's Day. They were held at that time to take advantage of rates for travel. The meetings were rich in enjoyable companionship and most helpful in opportunity for reviewing the work as well as the making of plans for progress.

The membership of the State board at that time consisted of the State officers and the district managers, about twenty in all. They paid their own expenses to these and other board meetings, conventions, etc. When the time came that there was a fund for State development work, such expenses were paid and there was compensation for regular field work and for those who were continuously in service. This policy is right and one that must continue. But now, as it was in the past, and as it will be for all time, the greatest part of our woman's missionary work and of every other ministry for Christ, must be a free-will labor of love.

A little later on the annual board meetings of the Indiana Christian Woman's Board of Missions were held for many years in the home of Mrs. D. K. Carver, who at that time lived at 28 Downey Avenue, Indianapolis. The expenses of these meetings were met from the State fund. However, with her love and interest in the work, Mrs. Carver gave a home touch and hospitality which could not be paid for in money.

As early as 1883 Mrs. Jameson and Mrs. Shank were appointed at the Indiana State convention ''to visit and instruct sisters how to organize and conduct missionary societies.'' At the State meeting of 1884 plans were made for securing funds to assist in forwarding the work in the State. There was to be ''no recompense for time, but simply the outlay for travel.''

Mrs. Joseph Franklin, of Bedford, did considerable field work in southern Indiana. She was a district secretary, but her work extended over a much larger territory than her district. She had a quaint humor and practical earnestness that particularly fitted her to meet the needs of her day. She used some ingenious methods of approach. At a meeting held at Bethany Park, there was a discussion on the best way to make missionary gifts. Mrs. Franklin arose and clinched the matter in a few words spoken with her characteristic lisp that gave emphasis to her statements. She said that the best way to give was like making a good gooseberry pie. For it to be right one had to put in as much sugar as the conscience would allow, then close the eyes and put in another handful.

In the early days of her own missionary society at Bedford, Mrs. Franklin went to the church for one of the regular meetings. She found the church locked. She secured a key, made a fire, and waited until time for the meeting. No one came. She read a Bible lesson, prayed, read and thought about the topic for the day, made her offering. On the way home she met one of the elders of the church. He said, "Why, Sister Franklin, where have you been this cold day?"

"I have been to the missionary meeting."

"Did you have a good meeting?"

"Yes, it was a splendid meeting. You tell your wife about it and tell her to be sure and come next time."

Others did come the next time and the society began to take on more interest. If, instead of making that meeting a good one, even tho she was alone, Mrs. Franklin had gone home in disgust because "they would not come"; if, on her way home, she had said the word of criticism and discouragement to the elder she met, instead of the word of hopeful expectancy, most likely there would have been no more missionary meetings in that church for a long time.

The Indiana Christian Woman's Board of Missions was organized with a State constitution and by-laws in August, 1894. This did not change the auxiliary relationship to the national organization. The new State constitution provided for additional officers—recording secretary, treasurer, superintendent of young people's work. Definite plans were included for district managers, later called secretaries. Those who served in these capacities are a large company of women, capable, true, faithful. Two who gave an unusually long service are Mrs. W. O. Darnall, State treasurer 1894-1927, and a district secretary for even a longer time; Mrs. J. W. Walls, district secretary from about 1900 and still serving. The names of some of the district secretaries for Indiana not referred to elsewhere are given here:

Mrs. C. D. Creel, Mrs. M. A. Whistler, Miss Jennie Morgan, Mrs. Mary K. Ackman, Mrs. D. K. Carver, Mrs. Cora Barnett, Miss Minerva Tomes, Mrs. Maude Showers (now Mrs. Wilson), Mrs. Clara Chaffin, Mrs. Retta Geedy, Mrs. N. S. Martz, Mrs. Dick Jones, Mrs. Mary W. Keeney, Miss Mary Mansfield, Mrs. J. S. Miller, Mrs. R. A. Grossman, Mrs. Irene B. Hawley, Mrs. Alice Moore, Mrs. J. C. Anderson, Mrs. E. H. Wolcott, Mrs. E. W. Cole, Mrs. F. R. Liddell.

Mrs. Sallie K. Jones did organizing work in her district before she became State corresponding secretary. Then for many years she was the regular field worker for the State. Mrs. Effie L. Cunningham did field work while she was president of Indiana. Beginning when she was vice-president and continuing when she was president, as long as she was able, Mrs. Frank Wells gave valuable assistance in field work. Mrs. Lida B. Pearce was the field worker while she was State corresponding secretary. Mrs. O. H. Greist did field work while she was president and has been the regular field worker since she has been general secretary for Indiana. Help in field work has always been given by the district secretaries, especially in their own districts.

The first general inspiration for larger giving by the Disciples of Christ came in connection with the centennial celebration of the Declaration and Address by Thomas Campbell. This special four-year program culminating at the Pittsburgh convention, 1909, brought our Indiana women to first place in the missionary giving of the States and Provinces, and substantially increased the interest and the membership of the State.

The general centennial aims for the Christian Woman's Board of Missions were adopted at the convention held in San Francisco in 1905. In preparation for the meeting of the Indiana State board the first of January, 1906, considerable thought was given as to what centennial plans would be best for the Indiana missionary women. The blessing to the State in having the headquarters of the Christian Woman's Board of Missions emphasized itself over and over. It seemed fitting for Indiana to make a centennial gift of a building to be used for headquarters and a training school for workers. When the State president of Indiana conferred with Mrs. Helen E. Moses concerning the suggestion that the State ask the privilege of increasing its apportionment for the centennial offering from fifteen thousand dollars to twenty-five thousand dollars to be used in the erection of a building for headquarters—with her face aglow, Mrs. Moses interrupted the speaker, saying, "For headquarters and a missionary training school!" Then when asked if she thought this was too much to expect of Indiana, Mrs. Moses replied, "According to your faith be it done unto you."

This answer cleared any lingering doubt in the mind of the questioner as to the possibility of success. The proposition was presented at the meeting of the national executive committee, December 20, 1905. There was favorable consideration but final action was postponed. At a meeting of the State board held the first of January, 1906, this proposed plan for the Indiana centennial observance was enthusiastically approved. Because it was a new proposition it was presented to the national board for ratification. A vote of approval by the board was recorded at the meeting of the national executive committee February 7, 1906. From the early days of the Christian Woman's Board of Missions there had been occasional suggestions and discussions as to the need for a missionary training school. This request of Indiana was the first presentation of a definite plan of action. The contributions from the State far exceeded the approved aim. Other States and individuals living elsewhere made good gifts for this building.

The first missionaries of the Disciples of Christ to the Orient were sent by the Christian Woman's Board of Missions and the Foreign Christian Missionary Society. The members of this group were Mr. and Mrs. G. L. Wharton, Mr. and Mrs. Albert Norton (continued for only a brief period), Miss Mary Graybiel, Miss Mary Kingsbury, Miss Ada Boyd, Miss Laura Kinsey. The group met at the Indiana State convention held at Island Park, August 9, 1882. Soon after this meeting they started on their way to India. Two of the number were Indiana girls—Ada Boyd, of State Line, and Laura Kinsey (later Mrs. Mitchell), of Portland.

The names of some of our honored Indiana missionaries are listed here:

Jamaica—Mr. and Mrs. I. G. Tomlinson; Miss Jennie Laughlin; Neil McLeod, of Canada, who went to Jamaica from a long pastorate at Evansville, Ind.

India—G. L. Wharton; Miss Ada Boyd; Miss Laura Kinsey (later Mrs. Mitchell); Miss Josepha Franklin; Miss Stella Franklin; Miss Zonetta Vance; Mrs. George E. Springer; Miss Margaret Conkright; Mrs. Thomas Hill; Mrs. Don McGavran.

Japan—Miss Bertha Clawson, Miss Kate V. Johnson, Miss Hazel Harker.

China—Miss Nancy Fry, Mrs. C. H. Hamilton, Mrs. Herbert Fillmore.

Africa—Emory Ross, Mr. and Mrs. Roger T. Clark, Mrs. Lewis I. Hurt, Virgil Havens, Mrs. Ross Atherton.

Mexico and New York City—Mr. and Mrs. Jasper T. Moses.

Southern Christian Institute—Mr. and Mrs. J. B. Lehman, Mr. and Mrs. A. T. Ross, Miss Anna Anderson, Miss Lulu Townsend.

Livingston Academy—Miss Henrietta Stoy.

European Immigrant Field—Miss Bessie Beckett.

This list of missionaries is not complete, even of those who have gone out to the far places. A larger number of the unnamed are those who have served in home mission work, especially those who have given themselves for making strong the weak churches in new fields.

Mrs. Elizabeth Ross with her husband served for a few years at the Southern Christian Institute. However, it was long enough for the little son Emory, who went with his father and mother from their home in Indiana to this work with our Negro race in the southland, to get an inspiration that sent him all the way to Africa in the footsteps of his big black playmate of childhood days —Jacob Kenoly. The stay was long enough to deepen that missionary zeal of Mrs. Ross—Mother Ross—which sent her here and there and everywhere in her later years telling the beautiful Christ message, until that day in her golden room at the Southern Christian Institute she very quietly slipped away to be with Him.

The mission work of the Christian Woman's Board of Missions, together with the work of our other missionary and benevolent boards, was merged into the United Christian Missionary Society after its organization, October 20, 1919, and since that time has been maintained and administered by that board.

As a legal entity the Christian Woman's Board of Missions continues to exist. There are property interests, annuity interests, bequests, and other funds that must be conserved for mission work. The legal headquarters of the Christian Woman's Board of Missions are in the Missions Building at Indianapolis. Trustees and officers are elected each year, meetings are held, and the necessary business transacted.

The Indiana Christian Woman's Board of Missions became the Indiana Woman's Missionary Society, auxiliary to the United Christian Missionary Society. This was a valuable gift to the United Society, consisting of 530 auxiliary societies, with 17,320 members giving $69,106.32 for the year closing June 30, 1920. The most valuable feature of the gift was the loyalty and devotion of an Indiana auxiliary membership along with the auxiliary membership of all the States and Provinces which had been trained for almost a half century in systematic, sympathetic, intelligent cooperation in Christian missions. This organized force of the womanhood of the churches of Christ provides the most regular offerings that come into the treasury of the United Christian Missionary Society, and is one of the largest sources of income for its work. It also gives the undergirding strength of a steady, sure constituency.

The Indiana Woman's Missionary Society has been a true auxiliary organization to the United Christian Missionary Society. It has made good progress. For the Golden Jubilee, Indiana did not come first in Jubilee gifts but did make a large, consistent offering, which in addition to the regular offerings made the total gift through the Indiana Woman's Missionary Society in advance of any other State. Indiana has maintained first place in offerings since 1921.

The personnel of the United Christian Missionary Society who came with the society to make Indiana their home, was made up of noble men and women. The members of that group do not belong alone to our State, for their service for Christ in the expansion of his kingdom on earth is blessing all States and all the world.

Below is a list of the women and girls of the group, who are officers and superintendents of the United Christian Missionary Society:

Miss Mary Campbell; Miss Hazel Scott, an Indiana girl; Miss Lela E. Taylor; Miss Nora E. Dranell, an Indiana girl; Miss Anna M. Clarke; Miss Joy F. Taylor; Miss Cynthia Pearl Maus; Miss Florence Carmichael, an Indiana girl; Miss Bess Robbins White; Mrs. Rose M. Rains; Mrs. L. Madge Smith.

Three who have resigned since coming to Indianapolis are Mrs. Josephine M. Stearns, Miss Daisy June Trout, Miss Helen Goodrick.

One was promoted to life eternal in May, 1929: Miss Alma Evelyn Moore, a Kansas girl, but born in Indiana.

There is also another group, too large to record here, of very capable women and girls giving excellent service at headquarters in the work of the departments and the general offices.

The writing of the names of Indiana women, good and true, in the work of missions would not be complete without the present officers and district secretaries of the State Woman's Missionary Society:

Mrs. J. D. Case, president; Mrs. E. W. Taylor, vice-president and district secretary; Mrs. O. H. Greist, general secretary; Mrs. J. B. Pearcy, treasurer; Mrs. Theodore E. Lyons, recorder and district secretary; Mrs. J. A. Walls, home department secretary and district secretary; Mrs. J. R. Coar, literature secretary and district secretary; Mrs. Thomas Paddock; Mrs. Fred Belles; Miss Mary Yager; Mrs. James W. Batman; Mrs. F. H. Wilbern; Mrs. Y. E. Wells; Mrs. A. E. Kemmer; Mrs. Theodore Abercrombie; Mrs. J. S. Brechbill, district secretaries.

FAITHFUL MISSIONARY LEADERS

Mrs. Sallie K. Jones

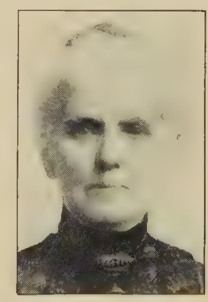
Mrs. Frank Wells

Mrs. Effie L. Cunningham

Mrs. O. H. Greist

Mrs. J. D. Case

Mrs. Joseph Franklin



Mrs. Mary Armstrong

FAITHFUL MISSIONARY LEADERS

Mrs. Maria Jameson

Mrs. Nancy E. Atkinson

Mrs. Ellie K. Payne

Miss Mary J. Judson

Mrs. Sarah Wallace

These women, together with our county secretaries and thousands of other women and girls in our Indiana churches, are a mighty influence, a strong, capable power for righteousness.

This story briefly recorded here of some of our Indiana women and some of their mission work, is not written in the year of our Lord, 1929. It was beautifully, helpfully, imperishably written all along the way in the everyday thoughts and prayers and activities of those who lived their fellowship in Christ. This skeleton outline of living facts has been gathered from many sources and put down here by one who began her missionary life in time to know and love and be helped by our courageous and womanly pioneer womanhood. It is a joy to her to record for herself and for those who read these historical lines, a loving appreciation for our dear leaders of other days. And may there be added an appreciative expectation for those who are now leading out into the unknown of the greater things to be, who in the coming years will be another group of courageous and womanly pioneer womanhood. For in this as in every age there are new ways that must be found. There is as much need now as ever before for the fearless adventuring forth of the brave in soul. This will be done in the same spirit of heroism, the same dauntless faith, that has always conquered failure.

Heartaches, hardships, discouragements, seeming defeats, and other pioneer difficulties, together with radiant joys and triumphant achievements in righteousness, made the good way that brought us to now. Heartaches, hardships, discouragements, seeming defeats, and other pioneer difficulties (not the same as before, but just as difficult to overcome) together with other radiant joys and still other triumphant achievements in righteousness make the good way of the present "now," on to the better "now" that will be.

For those who cannot be a part of that glorious coming time but have had a part in the glorious past, there can be the happy privilege of saying—"Hail! All Hail!! We salute you! You who are abundantly inheriting the treasures of the past and richly adding to your inheritance Christian strength, wisdom, love, conviction and power; you who are growing capabilities equal to your unbounded opportunities; Carry on! Carry on in spite of the anything, the everything that gets in the way. Go forth in exploration of the beckoning unknown. Find the best that is to be. Prepare the way, the 'most excellent way' for the coming children of God, who in their day, on beyond your day, again must adventure forth for him as his pioneers and who again must lead the way for those who follow them.''

CHAPTER XVI

STEWARDSHIP THEN AND NOW

In the fall of 1826 Elijah Goodwin left the Union Church, Owen County, on horseback for a preaching tour in Illinois, with twenty-five cents in his pocket. The first night he spent with Daniel Traves somewhere in western Indiana, and preached by previous appointment. As he left the next morning Mr. Traves handed him twenty-five cents and a letter of introduction to a member of a church in Illinois, with whom he ate dinner. That evening about sundown he stopped at a village and had his horse fed, which took one half of his money. He traveled all night and the next morning had his horse fed again, which took all of his resources, and he made his breakfast on grapes and hazelnuts.

By the help of the brethren he got back to Posey County before cold weather set in. But he did not fare so well during the winter. In his autobiography he wrote: "I was greatly in need of a cloak this winter. A store in New Harmony was selling goods on time to be paid for in corn in the fall. I was advised to purchase the material for a cloak and the brethren would pay the bill in corn at the proper season. It was a plain, fair understanding. I bought the goods, amounting to about six dollars, and paid no more attention to it until my year was about out. My note was given for a certain number of bushels of corn, but when the money was demanded corn was worth double what it was when the goods were bought, and the merchant demanded the corn as per contract, or the amount of money that the corn would bring at the present price. One brother took a bag of corn and applied it on the note and I had to pay the balance myself at the high price of corn at that time. The merchant said he would rather have the corn than the money, but I had no corn and so was compelled to pay off the note myself.

"Such a thing as a public collection at a religious meeting was never known among our people in that day, and what little I received was handed to me by individuals. But the people were not to blame for doing so little for the preachers; the preachers themselves were to blame for this state of things. Samuel Rogers tells the following story which illustrates his position on this subject:

" 'On my way I met a preacher on the highway and our conversation turned on the hard times in money matters. "Why," said the preacher, "my people can hardly raise the money to pay my salary." "What is the amount of your salary?" I asked. "Only six hundred dollars," said he. "Indeed," said I, "I would not preach for any such amount." "Pray sir," said he, "What do you get for preaching?" I answered, "A happy soul every day and the pleasure of seeing sinners converted to God." '

"John O'Kane was probably the first man to receive a stated salary as a missionary in the brotherhood of the Disciples of Christ in the State of Indiana. His salary was two hundred dollars for the year, 'payable chiefly in produce.' "

Love H. Jameson brought his family from Jefferson County in 1842 to become the first pastor of the Christian Church in Indianapolis, on a salary of "three hundred dollars per year and board for himself and family."

In writing on the subject of stewardship in his later life, Henry R. Pritchard said: "In the early days of the Church of Christ in Indiana the preachers made all the sacrifices. There was no one to help them. The world and their enemies in other churches were on one side and the preacher on the other. In my first trip in 1841 through Indiana I found some thirty or thirty-five members of the church in four counties, all poor, living in cabins in the woods. They had some place to sleep and something to eat, but no money. All they had they gave with good-will. On that trip I preached seventy-three times and received thirty-seven and one-half cents. All this from one man. Of this I do not complain. This is to me the brightest spot in my ministry. No good cause was ever established without sacrifice, and I am more thankful to God that he permitted me to live when I could make the sacrifice than for anything I have done.''

Most of the preachers of the early day were farmers, merchants, schoolteachers, lawyers, or physicians, and supported themselves and their families in this way and therefore expected little or nothing for their preaching. A few of them followed the lead of Alexander Campbell and published a newspaper. They were fascinated by the example of the apostle Paul in supporting himself by the labor of his own hands and ignored entirely the proclamation that they that preached the gospel should live of the gospel.

One of the pioneers, in writing on this subject, said: ''I did not think it right to preach for money; still I thought a little money was very convenient when it came to paying ferriage at the rivers. In traveling and holding protracted meetings with others I learned that the preacher who said the most against paying preachers received the most money for his labors.''

The foregoing statement is borne out in fact in the memory of the author, who had two uncles; one belonged to the Christian Church that believed in paying the preacher a stated salary; the other belonged to the ''Anti-Means'' Baptist Church that did not believe in the theory of a paid ministry. The former was right in theory, but the latter in practise. The former usually gave about five dollars a year toward the preacher's salary; the latter gave apples, peaches, cider, chickens, and all good things for the preacher's table, and some corn and hay every year for his driving horse.

As full time service became the rule for the minister rather than the exception, and regular salaries rather than occasional contributions, the ministry gradually grew to depend upon the church for support. Then, naturally, followed the problem of caring for the minister in old age. In the convention of 1859 George Campbell made the first appeal of which we have any record, for John Longley, who was lying ill in his home at Lafayette. The chair appointed a committee consisting of George Campbell, A. R. Benton, and Ovid Butler to bring in a report on the matter. The committee made two recommendations: first, that a contribution be taken in the meeting on behalf of Brother Longley and forwarded to him that day, and that a committee be appointed to correspond with the preaching brethren of the State, asking them to present the needs of Brother Longley to their churches and to take up an offering and forward it to him. The convention offering amounted to ten dollars and fifty-five cents.

In the convention that met in Greencastle the next year—1860—the constitution of the State Missionary Society was changed to enable it to assist in educating young men for the ministry and to give some attention to the question of superannuated preachers. This was the first effort toward ministerial relief.

A better day has come. The pension fund that is being inaugurated as these lines are written and the new spirit that is coming into the life of the world in stewardship will mean greater work for the kingdom. The brotherhood is being asked for eight million dollars for accrued liabilities, and the brotherhood will give it.

Ten million dollars. Maurice Falk, of Pittsburgh, gave it away late in the year 1929.

"It is my firm belief that any surplus of material wealth which may come to a man is properly to be regarded as a trust to be employed for the welfare of mankind. . . . I count myself fortunate to be able to translate this principle into practise during my lifetime."

One million dollars. Arthur Jordan, of Indianapolis, gave it to build the new Butler College.

Four hundred thousand dollars. Marshall T. Reeves, of Columbus, gave it to establish a Christian foundation. During his lifetime he also gave as much as twenty thousand dollars to State missions alone.

One hundred thousand dollars. Joseph R. Irwin gave it in a single gift to save Butler College in its hour of need.

Five thousand dollars. A. M. Atkinson gave it to start the Fund for Ministerial Relief in a great brotherhood.

Thus laymen in Indiana have kept pace with liberal men of other States in the program of Christian stewardship.

Stewardship in practise means giving money away. It means the use of money—cash, either in income or capital, for the benefit of others.

America has both income and accumulation. She has the largest per capita, and the largest total income in the world. She has the largest per capita and largest total wealth in the world. These are gradually increasing from decade to decade.

The National Bureau of Economic Research has just released some startling facts. The National income for 1928 was $89,419,000,000. In twenty years the actual "realized income" of the nation increased 207 per cent. The increase in four year periods shows:

1909—$29,605,000,000
1912— 33,977,000,000
1916— 43,288,000,000
1920— 73,999,000,000
1924— 77,135,000,000
1928— 89,419,000,000

The per capita income of "salaried employees" is no less interesting:

1909—$ 976
1912— 1,045
1916— 1,148
1920— 1,740
1924— 1,896
1927— 2,084

The average per capita income for the whole nation is $749. "Acute poverty is much less of a problem than it was ten or fifteen years ago. The disappearance of the saloon and legalized liquor has helped to bring the change although there have been other constructive factors at work, among them more intelligent efforts here and there to relieve unemployment."

Indiana shares in this unprecedented prosperity. The internal revenue commissioner reports 362 Indiana millionaires for 1928. In 1922 there were only 161 millionaires.

Who are the men of large fortunes? A prominent business man has said that investigation will show that the greatest fortunes have come to men who have performed great and far-reaching economic services; that the men who had the faith and the daring to develop the resources of the country, and the ability to organize the manufacturing processes in connection with them, have rendered a necessary service to the country, at the same time they were amassing great fortunes. This statement is undoubtedly true. One needs only to call the roll of the rich men of the country to discover that many of them grew rich out of the production of the necessities of our common civilization. These men have had the genius of organization. They have been gifted with the ability of management. Some have had the gift of the seer. They have seemingly known when and where great fortunes were to be made. Some have had the ability to build from the forces of nature and society the foundations upon which great fortunes could be erected.

Disciples of Christ share in this prosperity. They number in Indiana, 160,000. Indiana leads the nation in membership. This presents an opportunity, and likewise lays an obligation in expressing Christian stewardship toward the affairs of the brotherhood and of all mankind.

Note the possibilities. At $749 per capita minimum income the 160,000 members in Indiana have a total income of $119,840,000. One tenth of this amount as a tithe unto the Lord would be $11,984,000. Thus Indiana could if she would give the total of the proposed "accrued liability" of $8,000,000 for the Pension Fund, and have left over a total of $3,984,000. And all of this could be done in a single year.

Laymen and stewardship. Stewardship and laymen. Not "your money *or* your life," but "your money *and* your life."

The Christian's motive in business. The Christian must carefully analyze his motives in moneymaking. Are men in business for themselves or are they trying to help Christ extend his kingdom? Are the large incomes to be secured and used for self or for service? Henry Ford says: "It is wholly desirable to reshape business on the basis of service." He states that the business man's object should be to serve the largest number of people. "A truly prosperous time is when the largest number of people are getting all they can legitimately eat and wear, and are, in every sense of the word, comfortable. It is the degree of the comfort of the people at large—not the size of the manufacturer's bank balance—that evidences prosperity.

"The function of the manufacturer is to contribute to this comfort. He is an instrument of society, and he can serve society only as he manages his enterprises so as to turn over to the public an increasingly better product at an ever-decreasing price, and at the same time to pay to all those who have a hand in his business an ever-increasing wage, based upon the work they do. In this way and in this way alone can a manufacturer or anyone in business justify his existence."

This is going in the right direction. Jesus said: "I am among you as he that serveth." We could well paraphrase one of Jesus' sayings as follows: "That business man who would be greatest among you, let him be the servant of all."

Edward Bok, in his wonderfully interesting volume, *The Americanization of Edward Bok,* has this to say: "The American business man has still to learn that man cannot live by bread alone. The making of money, the accumulation of material power, is not all there is to living. Life is something more than these, and the man who misses this truth, misses the greatest joy and satisfaction that can come into his life—service for others."

The Christian's major motive. It is at this point that a man and his family either consciously or unconsciously decide what the major motive of life is to be; whether a part of life or the whole of life is to have its normal development. A Christian may be judged by the decision he makes on this point. It is not a theological question. It is a life question. His whole outlook on life and his attitude toward life are involved in his decision.

The average family seems to be obsessed with three dominant motives, namely: that it must get money; that money is to be spent upon pleasure; that what is not spent upon pleasure is to be used in making the future of their children as easy as possible. Such an attitude toward life means the destruction of the finest instincts in the life of man.

Another family makes its major motive the education and spiritual development of its children. All of life's activities are centered around this dominant purpose. A father and mother with an average income say: "It will never be possible for us to leave much, if any money to our children; but if we can give them a high school, college, and university education, and instill into them the highest ideals of life, we shall be satisfied."

Now, the salvation and redemption of the race are involved in establishing a Christian major motive, and in keeping the major motive major in life's activities. The question, "What must I do to be saved?" cannot be answered without considering a man's dominant purpose in making and spending his money. Sin, confession and repentance, both individual and social, are involved. The Christian must make money and use money to come to complete self-realization; to develop a complete Christian personality. There can be no salvation without Christian personality.

Worth is intrinsic. The big things in life, the things that society regard as the most valuable, are those fine qualities of personality; not the things that a man gathers about himself. A man's real worth is deposited in his heart and soul, not in the bank. Someone expressed it thus: "One man had a million dollars, and wasn't worth a cent; another man was worth a million dollars and didn't have a cent."

This puts a new meaning into that often misconstrued word, "success." What is success? When have men succeeded? Is a man successful when he has accumulated a million dollars and allowed his mind and soul to shrivel up in the process? Is such a man really securing the thing he wants? On the other hand, if a Christian has legitimately earned the million dollars and has kept a Christian attitude toward it, he will be a blessing to his own family and a blessing to the world.

The will to live. The psychologist tells us that the dominant instinct in man is "the will to live"; that the central thing is self-preservation. Another has put it this way: "Self-preservation is Nature's first law." In trying to defend themselves for piling up money, men say, "A man has got to live." But no short-sighted policy of pursuing money to keep the body alive will satisfy the real ideals and purposes of man's existence. The teaching of Jesus supersedes the teaching of the psychologist. He says that the dominant instinct should be the will to serve. The slogan, "Safety First," is not found in the teachings of Jesus. The test of discipleship is this: "If any man would come after me, let him deny himself." That is the hardest thing in the world to do—to deny oneself. It is easy to deny one's neighbors, but it is hard to deny oneself. "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it." A man's "will to live" must be coupled with his Christian desire to serve.

God expects men to make money. God expects men to have wealth. He has put wealth at their disposal. He does not count it wrong to make money. It is not wrong to be in business, even in big business. God has stored up for the use of man vast treasures of mineral and other physical wealth. But the race must dig for it, and by the different industrial and commercial processes, mold it into products of usefulness. This is business in its many varieties and forms. Men could not exist without it. Their communications with each other, local, national, and international, and their ability to help each other depend absolutely upon it.

This means that the extension of the kingdom of God depends upon the making of money. That is why God is in the money-making business with men. He expects them to use their money-making talents not simply for themselves, but for his glory. This brings upon the farmer, the manufacturer, the banker, the laborer, a new motive for money-making, a nobility and idealism of purpose which dignifies and sanctifies every business transaction.

Samuel Z. Batten said: "The mechanic may be as necessary to the coming of the kingdom of God as the preacher, and the merchant may yet play as important a part as the missionary." This statement may be considered essentially true, if the mechanic and the merchant have the same spirit and ideals expressed by William Carey when he said that his chief business was to help extend the kingdom of God, and that he was cobbling shoes merely to pay expenses. If the major motive of the mechanic, the merchant, the banker, the farmer, the teacher, the railroad builder, the manufacturer, the miner, or the day laborer, is to extend the kingdom of God, and their talents are being used to that end, then they are as much called of God and as divinely appointed of him as is the minister or the missionary."

Xerxes sat high on his throne and wept at the shortness of human life. The Hellespont was white with his ships; the plains were covered with the greatest army the world has ever seen. "Why should you weep?" his uncle asked; "you, who have everything?" "I have reckoned up," said Xerxes, "and it came into my mind to feel pity at the thought of how brief was the whole life of man, seeing that of these multitudes, not one will be alive when a hundred years have gone by."

This generation of Christians must evangelize this generation of non-Christians, or the task will never be done. Yesterday is gone; tomorrow is before us; we have only today in which to do our work. The only way we can influence the future is by doing our duty now. The church of the past handed down to us the old haphazard non-Christian financial plans. These must be forever "scrapped" and thrown upon the junk pile of obsolete and antiquated church methods. We have it in our power to inaugurate now this scriptural plan which is new to many churches. We must use it for the glory of God and the evangelization of the world. Burn it into the conscience of the whole church that a thousand million people are now living who have never named the name of Christ, and that "of these multitudes not one will be alive when a hundred years have gone by." "The night cometh when no man can work."

CHAPTER XVII

A CONVENTION COMPLEX

We like to talk about our brotherhood victories. It is not so pleasant to relate our shortcomings. History must record facts: it cannot make them. We should be as willing to turn the searchlight of history upon our brotherhood failures as we are to let it brighten our achievements. The leaders of preceding generations said, ''Turn on the light''; ''We want the truth.'' This is one of the greatest heritages they left us. They made mistakes and so admitted, but they were trying to work out a religious democracy with the major emphasis many times on the latter word.

In writing of the last Indiana conference held by the old Christian Body in Orange County, 1830, Elijah Goodwin said, ''At this meeting the conference question came up for discussion and it was resolved to disband the conference. This was the last session ever held by the Indiana Conference. . . . In dropping the conference they failed to make any arrangement for general cooperation or annual meetings. This was an oversight and a mistake.'' Nine years later Mr. Goodwin attended the first fellowship meeting held by the Reformers in Indianapolis, 1839. Concerning this meeting he said, ''It was a joyful time of preaching and congratulation, but when we met for consultation it was very visible that nothing could be done for the accomplishment of the main object of the meeting. No one was prepared with a well-defined system of cooperation.''

In his semi-centennial address at the Central Christian Church, Indianapolis, 1883, in his seventy-sixth year, Dr. R. T. Brown said, ''The missionary history of our brotherhood in Indiana has been a paradox. Every plan which has been devised for carrying on the work of the churches has been a failure, but the work itself, thank God, has been a glorious success.''

In the life of Benjamin Franklin, his son Joseph (page 353) says: ''The history of the Reformation for the past quarter of a century is not altogether pleasant to dwell upon. Were we acting from mere inclination we would gladly withhold some facts that now form a large part of the latter history of a people whom God has called to a great and noble work. We would gladly rejoice to see the healing of the wounds made by years of disagreement and discussion, often characterized by wrangling and strife. But, it is our duty to record facts and not to make them. The sacred history which God has given for 'a lamp to our feet, and a light upon our pathway' is as faithful in recording the idolatries and wanderings of the Jews as in the narrations of their obedience to God.''

Quoting from Mr. Franklin again (page 239): ''It was not very long after the dissolution of the Mohoning Association that cooperative meetings began to be held. These meetings were held on different plans. Sometimes individuals of different churches united. . . . This was called individual cooperation. Sometimes the meeting was composed of messengers or delegates from several churches who met with one of the churches. In this case it was called cooperation of churches. The question whether the delegates or messengers should meet with one of the churches or organize separately as an independent body was often discussed, but without any definite conclusion.

''But whatever form the cooperation meeting assumed, there were always some who looked upon it with suspicion and spoke of 'ecclesiastical courts' and 'golden calves,' as if it had been an attempt to organize something like the conference system of the Methodist Episcopal Church. At first these cooperation meetings were composed of counties or of the churches within one or two counties. Afterward they were enlarged to districts, often comprising the congressional district.

''An annual meeting known as the State meeting was held at various places but most frequently in Indianapolis after the year 1839. It was simply a mass-meeting of such brethren as chose to attend, until 1852 when it was resolved 'that the State meeting shall in the future be composed of messengers sent by district meetings, county cooperation meetings, or by individual churches.' At the same time a committee was appointed to prepare an address for the churches to advise them of the changes and urge the appointment of delegates. The address shows how such a meeting was regarded by the Disciples throughout the State.

"The committee said, 'It has been supposed by the brethren in some parts of the State that the State meeting, being a mass-meeting, composed of the few congregations in and around Indianapolis was acting without authority and independent of the churches generally, and hence they never attended nor took any interest in these meetings. In other localities the State meeting was regarded by many as dangerous in the extreme. It was feared that the object of some leading spirits was to obtain dominion over the faithful brotherhood for their own aggrandizement and that we might expect to have a human creed gradually fostered upon us through the influence of the State meeting.

" 'In a word, they thought the State meeting was a mighty engine of power, dangerous to the liberties of the congregations. Hence they never attended and all the interest they have ever taken in these meetings is to oppose them and watch over them for some evil thing, that they may take hold of to warn the churches of their danger. But these feelings and surmises are passing away, and a more charitable and liberal spirit now pervades the brotherhood and the plan now proposed by the State meeting to make all its future meetings to consist of messengers from the churches, counties, and district cooperations will remove all these objections, and if carried out will bring these State meetings directly under the control and influence of the churches.' "

The first attempt at State missionary work was undertaken at the Connersville meeting, 1842. The State was divided into four districts and Benjamin Franklin, John O'Kane, J. M. Mathes, and R. T. Brown were elected to serve as evangelists. During the year Dr. Brown visited all the churches in the southeastern district and reported to the next convention. The other men quit the work early if they ever undertook it.

The Columbus convention in 1846 voted to send John B. New to Ft. Wayne to establish a church. He remained one year and started the work. A man was selected to go to Ft. Wayne the next year, but he remained only a few weeks. It was a hard job. Two years later, when Elijah Goodwin canvassed the churches concerning the new college and its location, he found the churches in such a deplorable condition that he was moved to write what he called a proposed constitution for missionary work to save the churches. This new departure was criticized very freely, but when the brethren assembled in Indianapolis in 1849 a constitution was adopted and the work began. This new venture was rather successful. ''Missionaries were sent out, weak churches were aided, the friends of the ancient gospel rejoiced; others said, 'These people are about to accomplish much, they are organizing their forces and we may expect great results.' '' What a pity this good work could not have gone on. But the next sentence tells the story.

''The opposition prevailed and in 1853 this good work came to its end and a new system was inaugurated. When this happened the society was free of debt and had four hundred dollars in the treasury.'' The missionary society gave way and the so-called State meeting took its place. This involved district, county, and church cooperation. It was not a success. In an effort to find a way out it was suggested that the convention meet with the churches outside of Indianapolis. The convention went to Lafayette in 1857 and to Bedford the next year. At this convention the constitution was again changed and they voted to go back to the capital city for 1859. At this Indianapolis convention Elijah Goodwin was elected as corresponding secretary to give one half of his time to this work at a salary of five hundred dollars. He was the first secretary to receive any remuneration.

The next convention met at Greencastle. The new corresponding secretary reviews the state of the cause. He made a splendid address. One may get some idea of the conditions of the churches in general and of the style of oratory of that day by the following: "A few wandering stars, who seemed to have no fixed orbit, occasionally flit across our ecclesiastical heavens, dropping the seeds of strife and schism in their trail, but there are only a few spots in Indiana where these seeds have been permitted to flourish, and hence but little general harm has resulted from these irregular bodies." In this address Mr. Goodwin recommends an all-time secretary, saying he cannot give his time to it. The constitution was changed at this meeting to enable the missionary society to educate young men for the ministry and to give some attention to superannuated preachers.

H. Z. Leonard, Westville, LaPorte County, was chosen corresponding secretary at a salary of nine hundred dollars a year to be collected by himself. Leonard started into the work with much enthusiasm but in three months he took a pastorate at Lafayette.

During the Civil War and for a number of years after, all State meetings were held at Indianapolis. The convention of 1862 made history. They did away with the State meeting plan and organized the Indiana Christian Missionary Society, which with some changes, served the brethren until the present constitution was adopted in 1910.

All roads come to their end. The brethren finally broke their habit of failure. Robert L. Howe was elected corresponding secretary "on a salary to be agreed upon by the brethren," by the convention in 1863. At the close of the year Elijah Goodwin, as president of the convention, reports the following: "I have good news from all quarters to report. The missionary cause is looking very bright and God is blessing our labors. Brother Howe reports that he has visited forty-two churches, traveled thirteen hundred and twenty-two miles, delivered sixty-one discourses, got pledged twenty-three hundred and forty-eight dollars in three months' time, and reports the following brethren as serving as evangelists: O. A. Bartholomew, B. C. Sherman, W. J. Howe, Wm. Brothers, C. B. Austin, T. W. Bowman, C. P. Hollis, C. G. Bartholomew, C. W. Axline, B. Franklin, H. Walker, W. G. Irwin, and M. D. Todd. These brethren report two hundred and forty additions."

This report was for only a part of the missionary year. At the close of 1865 Mr. Howe gives the report for the whole year: "Traveled seven thousand seven hundred and ninety miles; delivered two hundred and eighty discourses; eighty-five added to the churches; sent out seventeen hundred and five letters; secured in pledges nearly eighteen thousand dollars, and over seven thousand in cash." He also reports seventy-three evangelists aiding during the year, with three thousand and forty-two days given, one hundred and fourteen destitute places visited, nine churches organized, and two thousand eight hundred and sixty-six added.

The only thing to regret in this report is that Mr. Howe's health had broken and he had to make this report by proxy at the State meeting. This gives one a glance of what might have been had our brethren known the fine art of working together.

We drop back to the old rut. W. R. Jewell was elected as corresponding secretary but served less than three months. On December 5, 1866, J. M. Bramwell says, "J. H. Bauserman, late of Ohio, has been elected corresponding secretary and we hope to have good reports. Mr. Bauserman came but the only report he left is an account of a splendid eight weeks' meeting he held in Crawfordsville with ninety-five added. For some reason he did not remain with the work long, for the next year, N. A. Walker was elected corresponding secretary.

It must be remembered that at the 1867 convention the State Sunday School Association was organized. J. H. McCullough urged the brethren to come to the Kokomo State meeting in 1871, and he signs his name as corresponding secretary, but he only remained a few months. In 1877 the State Ministerial Association was organized at Rushville. A. R. Benton was the first president. In 1874 the Christian Woman's Board of Missions was organized. With their national headquarters coming to Indianapolis, it gave this organization quite a little prestige among the churches. At this time the brethren had four agencies—the C.W.B.M., the State Missionary Society, the State Sunday School Association, and the Ministerial Association, holding annual or semi-annual meetings. Occasionally two of these organizations went together, but usually they insisted on having their own meeting. In 1878 the C. W. B. M. and the Ministerial Association held a joint meeting in Noblesville.

The way was open for more meetings if the brethren wanted them. In 1869 the president of the convention of the State Missionary Society in appealing to the churches to come to Indianapolis in full force said, "At our last meeting we divided our State into four districts, but this didn't work. Hence, the best plan for cooperation in our missionary work remains among us an open question." Then he appealed to the brethren to come to the convention with open minds to an open field.

At this convention, feeling that the four districts were too large, they decided to have sub-districts. This new idea flourished for a time. "The sub-district composed of Wayne and Randolph Counties will hold its annual meeting at Cambridge City on September 15, 1871." Quoting again—A. F. Lemmon, writing from Lebanon on September 2, 1871, says, "Since my last report I have organized three sub-districts and hope to organize my fourth next Saturday." On January 10, 1872, J. H. Lambert urges the churches of Huntington, Allen, Whitley, and Wells Counties to attend the sub-district meeting to be held at Antioch, Huntington County.

As one reads the records of the conventions during this period he is led to believe that Heraclitus, the Greek philosopher who said that the first law of the universe was "change," was prophesying for the brethren at this time. All of these organizations continued to hold their own meetings for a number of years. They left very meager records of their work. They were so busy keeping their own fires burning that they had no time to write for future generations.

But another change is made in the program. In 1881 these four agencies had a union convention at Union City. They got along so well that they decided to have another cooperative meeting at Island Park the next year. They met the second year at Island Park and for the next fourteen years all assembled at Bethany Park.

Another high spot was reached in the State work in 1886. On January 1, J. H. O. Smith, who had recently graduated from Butler College, was called to be State evangelist. Having crossed many Indiana paths made by this distinguished ex-secretary more than forty years ago, the author asked him for a word about the State work at that time. He wrote, "You request an account of my experience as State evangelist of Indiana and demand that I 'make it snappy.' The truth about it is 'snappy' and I was 'snapped' many times. I had been out of the University a little more than a year when the State board met. They were in debt and had no pledges for future work. They wished the 'office' on me with all its emoluments and traditions. They then sent me to places as hard as the knolls of torment.

"In bear-hunting, when the bear was cornered he rose on his hind feet with his back against the tree. The old dogs, who had had experience stopped and barked at a respectable distance. The young dog, who had never seen a bear perform, rushed in to attack and was landed about a rod away, his feet in the air and his tail wagging. Then there was either a pup hospital or a pup grave. I was the young dog in the bear fight. Ostensibly the State evangelist was to look after the interests of the churches with about a hundred and twenty thousand members. In reality, under their plan, or lack of plan, he went around raising about enough money to go around again to raise enough money to go around again. I supported myself by holding meetings. While going from meeting to meeting and during the nights I corresponded, writing the churches, sometimes writing all night.

"My plan was as simple as a good pattern; so simple that it can easily be overlooked. I divided the State into twenty-eight districts of convenient size so that the district board could meet monthly for conservation and consultation. I selected the best man I could find to visit the churches, to present the needs, asking them if they would cooperate with other churches in the district. If they decided to do so, each was asked to select a man to represent his church on the board. I would say, 'Do not appoint him, even if you do not think the selection is the wisest; let the church select its own representative.' Pledges were taken, payable monthly, and a committee appointed to complete the solicitation. We would then go over the pledges and determine how much money could be depended upon. I would tell them how much time the canvasser had put in and they would decide the amount they should pay him for his compensation. This they always gladly met.

"They would say, 'What do you want us to do?' 'Work this district; here's your money. If you think an evangelist is needed, employ him. If you think a better expenditure would be to assist weak churches in securing preaching, do that. Make these dollars serve as far as you can.' We had some of the best business men of the State on these district boards. We had their interest and their business ability in putting on the work. I never canvassed a district or dictated. I only furnished the plan and inspired them as far as I could. Indiana had been considered largely anti-missionary, but during this time, missionary interest was awakened. The C.W.B.M., then in its infancy, went forward with leaps and bounds. Home and foreign missions were given increasing attention.

"The third year we raised over fifty-five thousand dollars through these cooperative districts. The State board, most of whom lived around Indianapolis, thought they could administer this fund more wisely than the brethren; of course, they never could have raised the money, and if they had, they could not have managed it as well as the brethren could handle their own affairs.

The year after I resigned, the State board changed the district boundaries, which dissolved this cooperation work.''

The brethren were not of one mind and harmony did not prevail. At the end of the third year, Mr. Smith accepted the Valparaiso church. J. L. Parsons was employed at a salary of fifteen hundred dollars. Quite a little debt accumulated during the year. J. P. Ewing was elected to serve in his stead. He gave but very little time to the work and T. M. Wiles acted for a while. At the beginning of 1892 L. L. Carpenter, who had given some fifteen years to the work of the Sunday School Association, was elected State evangelist. Charles Fillmore was asked to become the secretary of the Sunday School Association. He served only eight months and got married and took the church at Shelbyville.

In September, 1892, T. J. Legg was called from Logansport to become the evangelist for the State Sunday School Association. This was the beginning of a splendid work on the part of T. J. Legg. Mr. Carpenter soon resigned as State evangelist to give all of his time to dedications, and E. B. Scofield, who was elected in 1894, served for four years as secretary. In 1898 J. V. Coombs was asked to be State evangelist. One of the first things he did was to break away from Bethany and take the State meeting to South Bend. This was in the year 1898. The next year the convention of the State Society was held in Irvington. In 1900 they went to Valparaiso. At this meeting the district boards voted to send all money to the State headquarters.

In reporting the next convention at Anderson, 1901, P. J. Rice says, ''The attendance was unusually large; seventy-seven preachers and two hundred delegates were there. The Valparaiso convention had voted to send all money for State and district work to the State secretary, but at this meeting the district boards protested and were given the privilege of raising and spending money as they saw fit. A. B. Philputt was president and W. E. M. Hackleman secretary of this convention.''

The next meeting was held in Terre Haute, May, 1902.

The author got excused for a day from his work at the State University and attended his first State Convention at the old Central in Terre Haute. He was somewhat disappointed at the number of people present and the lack of enthusiasm in the meeting. He remembers hearing much said on the side as to the divided condition in the brotherhood. This was a meeting of the State Society only. The Sunday School convention and the C.W.B.M. were to be held at Bethany Park in August. The absence of some of the leading men in the State was spoken of rather freely. This was no convention for a student preacher.

In advertising the program for Bethany Assembly in 1903 L. L. Carpenter said, "All of the conventions of the Christian Church in Indiana except the State Missionary will be held during the sittings of the assembly." In promoting the State Convention, which was a convention of the State Missionary Society, T. J. Legg said, "This meeting will be held at Greenfield. The Greenfield church will entertain on the Harvard plan for lodging and breakfast, and dinner and supper will be served at from fifteen to twenty-five cents per meal." Mr. Legg also says, "The C.W.B.M., the Sunday-school, and the C.E. work will be represented on the program." For the benefit of the younger generation who might not understand this, it simply means that in order to bring the program up to a place where they could call it a meeting of all the organized activities, at least one speech was made sometime during the meeting for each organization.

The next State meeting was held at Lebanon. J. O. Rose was elected secretary. He continued for some four years. This unhappy condition with more or less unavoidable friction continued for the next few years. The brethren should not be censured too severely for they were victims of circumstances. Some wanted to have all the meetings at Bethany Park. Others wanted to go to the churches. Some felt that the Sunday School Association was the biggest thing in the kingdom. The women, of course, were looking after the interests of the C.W. B.M. The fire of the new Endeavor movement was completely filling the enthusiastic ''hot spot'' of many a young churchman. The State Society was saying, ''Why don't the churches support us?''

This condition, while embarrassing, was not surprizing in the light of history. The spirit of individualism and extreme democracy was bearing fruit. The mills of the gods may grind slowly, but they grind exceedingly fine—and long. The Mahoning Association dissolved at Austintown, Ohio, in 1830. In the same year the Christian Conference, meeting in Orange County, Indiana, adjourned never to meet again. The Silver Creek Association in Clark County, in 1837, wrote as its last sentence, ''We dispense with all forms and usages belonging to authoritative bodies.'' When all this happened, enough seed was sown to bring forth all the convention complexes of the past century.

A better day has come, thank God. We are learning that ''cooperation and combination of effort'' lead to success in the kingdom of God.

CHAPTER XVIII

PHILPUTT INTERPRETS THE PLEA

(The following chapter is from the pen of the late beloved Allan B. Philputt)

The greatest discovery of the nineteenth century was Jesus Christ as the head and center of authority for his church. The Reformation of the sixteenth century had not released the human mind from the shackles of creeds, tho it had gloriously established the right of private interpretation of Scripture. Lutheranism, Calvinism, and Wesleyanism were splendid advance movements in the march of Christian progress. Time cannot dim their luster, nor history ignore their imperishable benefits to mankind. But they did not go far enough, nor did they follow up consistently the logic of those high principles which gave such weight to their original contention. Reforms are difficult to maintain as against the habits and customs of a thousand years.

We were the first, as we are the only religious body that has come to great numbers and permanency, that sprang from American soil, permeated with the free American spirit, unhampered by old world traditions, baptized—and that by immersion, thank God—in the liberty of the stars and stripes, and ready to follow the drum-beat of progress around the world.

The "Declaration and Address" of Thomas Campbell, from which we date the beginning of our Restoration movement, was a clarion call to Christian union. It was pacific and hortatory in tone and disavowed any purpose of forming a new sect.

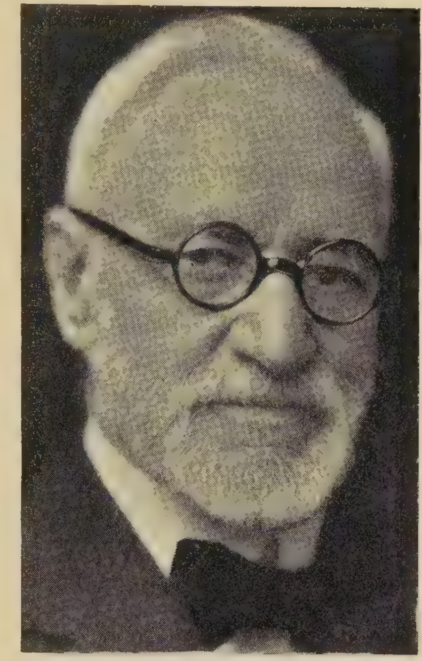
We began as a Christian union movement. Then was the time and those the circumstances, apparently, under which to carry the question to successful issue—for denominational impedimenta were at a minimum—but things do not come about quite that way.

Now great vested interests and huge denominational schemes make the question more complex. That there should ever be again one universal church compactly fitted together, with its hierarchy and forms everywhere acknowledged, is not the claim of any sane man. Union is not uniformity. The free spirit of man will not thus limit itself in these spacious centuries. The kingdom must be a large place. Jesus left it so. We may find the center of his thought, but never its circumference. Liberty and union must dwell together. Freedom of thought must go along with sanctification of life. The greatest thing in the world is not freedom of thought, but that we make life serve its noblest ends. When we speak of liberty, we do not mean unrestrained liberty; when we speak of union, we do not mean hand-made ecclesiastical carpentry. Both terms are limited by the clause "in the truth." There must be a norm, a standard, a final court of appeal, if we are to get anywhere. For practical purposes, the Bible was deemed by our fathers an all-sufficient rule of faith and conduct. It may be said that the Bible is not a perfect standard, because it is not a perfect book; that even our most conservative scholars admit interpolation and accommodation in some of its blessed pages, while from the onset of rationalism the very ground has seemed at times to shake under its vast foundations. But let us not fear. Even the North Star is not quite fixed, yet the mariner is not troubled. The earth sometimes rocks with local disaster, but the waters flow again in wonted peace over the scene of upheaval. The Bible is an anvil which has worn out many a hammer. The day of its passing is not yet.

The source of authority in the United States lies with the people but we are governed by a written Constitution. The New Testament is the written constitution of the church of Jesus Christ, only it is not subject to amendment. It may not be perfect, but it is enough, and all men do it reverence. It is a guide for erring feet, the inspiration of what is best and holiest in life, and the one

LEADERS IN THEIR DAY

W. B. F. Treat



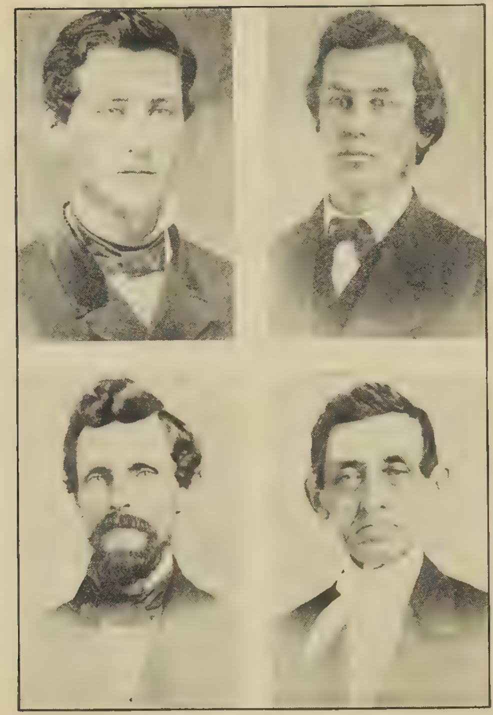
Jabez Hall

Allan B. Philputt

Leonidas E. Brown

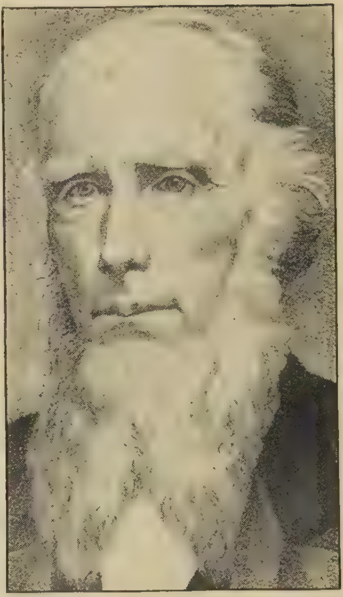
O. A. Burgess

NOTED EDUCATORS



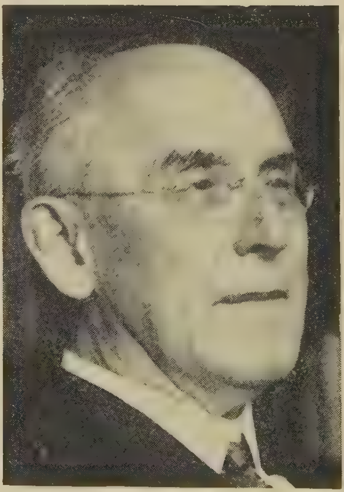
TOP—Madison Evans, Milton B. Hopkins.

BOTTOM—Allen R. Benton, Samuel K. Hoshour.



Ryland T. Brown

Chas. E. Underwood



Demarcus C. Brown

star of hope as we approach the echoless shores of death.

The Bible may have been written by mortal men, but it deals with immortal truth that sprang not from the pens that wrote, but from the mind of God himself. The Bible as the all-sufficient rule of faith and practise for the church has not yet been impeached.

The central sun of the spiritual universe is Jesus Christ. The Bible is only a book, but it is the revelation to us of his life—the record of his deeds among men, the compendium of his sayings, who spake as never man spake. Human doctrines and opinions we may receive or reject, but one clear word of Jesus Christ we may not reject. We are not free of authority. We are not capable of using such freedom. We are not gods, but mortal, fallible men, in need of guidance and help. Let God speak; let Christ reveal the Father to us and show us his will; let life be in the divine nature and girded with the authority of Jesus Christ. "In the terms of his consciousness must the coming of theology be interpreted," says Fairbairn. If there is no authority in him there is no authority anywhere, and every man is a law unto himself.

Our Savior validated all the light that went before him, for the Old Scriptures find their sanction in him. What he approved was binding; what he repealed was ended. Moses and Elijah, the law and the prophets, yield their crowns to him. Our religion must start somewhere and somehow. It cannot be spun out of the brain of man, and then claim universal and eternal allegiance. What man has made, man can remake or annul. This was the doctrine of the fathers. This was the position of Alexander Campbell, Barton W. Stone, and Walter Scott. They made Christ central, and anticipated by fifty years the battle cry of modern religious thought: "Back to Christ!"

The Scriptures were the revealed Word of God, they said: but all Scriptures are not of equal importance to us. The Bible was a tangled skein until they found the clue. The clue was Christ. He was the great Head of the church, not Moses, not the prophets, not John the Baptist. Once right on this point, all Scripture falls into its proper relation and place. In this sense the Bible was with them the Book of authority. They anticipated the modern literary and historical methods of Biblical study. Not that they used its present-day terminology, or would have sanctioned all its results; but, in the distinctions between the law and the gospel, the patriarchal, Jewish, and Christian dispensations, in the questions they raised about a given Scripture as to the age in which it was written, the persons to whom and the conditions under which it was addressed, you have the beginnings of literary Biblical criticism. These men made a reinvestigation of Scripture and brought to it all the light they could from every quarter.

They reveled in new knowledge, in new points of view, in fresh and reasonable exegesis. They loved ideas, and did not back like a crawfish when a new one made its appearance. This was ''liberty in the truth''—liberty to think, liberty to err, it may be, if only they were striving for the truth. In all this free attitude of mind they felt no alarm. Why? Because they believed the Bible to be the revealed Word of God. They were not tearing the Book to pieces; they were finding out its real import and teaching. Anyone who claims free inquiry in this sense and from this point of view, let us bid Godspeed; for one who climbs up some other way to break down the walls of faith and destroy the vine of his planting, we have no comfortable word of fellowship.

The church must recognize the divinity of Christ, the authority of the Scriptures, the plan of salvation, the hope of the life everlasting and, over all, God, the loving God, yearning, expectant, standing at the portals of every heart, not even willing, much less decreeing, that any should perish, but that all should come to a knowledge of the truth. This way of salvation is a very plain way, they said. Believe in the Lord Jesus Christ, repent of your sins, and, as a seal and outward testimony of this change of heart, put on Christ in the divinely commanded institution of Christian baptism. The promise of the Holy Spirit, contingent upon a willing surrender of the life to God, will be fulfilled according to the Word, and evidence itself in correct living. This seems a very simple, a very beautiful, and a very practical basis of union. It left men free to think on speculative subjects as they pleased. This was liberty and union in the truth.

Our fathers advocated Christian union upon a basis that would not necessitate the compromise of men's convictions, but one that required a new study of the Word of God and a revision of many common and erroneous notions respecting matters of faith. Their simple plan was to refer every question to the Bible—or, rather, to the New Testament. What was therein enjoined upon believers by express command or approved precedent should be binding—all else was referred to the law of expediency or the realm of private opinion.

This plan has to this very hour the unique distinction that when clearly uttered in any great religious assembly, apart from any suspicious circumstance of its being the plea of a somewhat despised sect, it is greeted with applause.

The Christian Church stands for loyalty to Jesus Christ and for liberty in Christ. A large intellectual and spiritual freedom is vouchsafed to us by the terms of our plea. If any man among us complains that he has not enough, let him reach out and take more—there is plenty of it. But let him know also that freedom brings responsibility, and that the old test must be still applied: "By their fruits ye shall know them." Our crying need just now is not more liberty. "The great ages of the church have not been those in which men ran here and there, saying, 'Behold, I am free,' but, rather, when they said, 'We are bound; we have been bought with a price; we cannot take counsel with flesh and blood: we are not our own.' Then it was that the earth was shaken, and only the things that were ever eternal remained."

Our need today is not liberty, not freedom to think and speak—we have that; our need is the spirit of sacrifice, humility, obedience, veneration—these make the man of power and the age of power. Until history can be rewritten I can never be a Papist, but I greatly admire some results secured by the Catholic Church. We dare not reject authority, for authority inspires obedience, fear, veneration. We dare not deny to men the right to think, for this is man's divinest privilege. We must keep both principles. If it be said that they are contradictory, so is all civilization and progress. If you call it a paradox, life is full of paradoxes. Contradictions and paradoxes are the most harmless things in the world if you do not stir them up.

What we all need is the spirit of the Master, a passion for righteousness, and an abiding faith in our cause.

Alexander Campbell was the peer of any man of his age in intellect, in character, and in prophetic vision. He was a man of genius. Carefully trained in his youth in the home of a pious father, a Scotch Presbyterian minister, he enjoyed unusual advantages for that time in education. He had a brief sojourn at a Scotch university, but all this does not account for the prodigious learning, clear insight, and marvelous powers of generalization which he evinced in the years of his maturity. There was a mountain coolness about his head. Integrity and fairness were qualities of his nature. In the heat of discussion he never sacrificed his dignity nor sought for personal triumphs. He was a lover of truth, a great servant of God, and brother to the humblest of his fellowmen.

He and his father did not at first contemplate the formation of a separate religious body. They tried the method of reformation from within. But no people are so hated and set upon as those why try to reform a time-honored system from within. Whales have a way of casting out their Jonahs. The little company of reformers sought fellowship with the Baptists but this did not last long. Reluctantly, they were compelled to maintain a separate fellowship. They regretted this necessity at first, but found rich joy and recompense in the new light, and in the freedom from ecclesiastical restraints which they had thrown off. The consciousness of a purpose to do the will of Christ, and none other, cheered their lonely way.

They stood upon the impregnable rock of Holy Scripture. What was expressly commanded or sanctified by approved precedent in the Word of God was binding upon men; in all things else there was freedom. This was liberty and union in the truth. Alexander Campbell became the masterful leader of this movement. He was preacher, educator, the founder of Bethany College, editor, debater, traveler, lecturer, and agriculturist. He was one of the most distinguished Americans of his time, and won encomiums from eminent statesmen, editors, and theologians for his genius as a thinker and writer, for his eloquence as a speaker, and his wisdom as a leader.

Long before Alexander Campbell loomed large upon the horizon of our movement, Barton W. Stone, of Kentucky, had come to a similar religious position.

Stone was a serious man and his mind soon became entangled in the labyrinth of Calvinism. He read the Word of God daily and meditated upon it. The light of truth gradually broke in upon his troubled mind, and he found peace in submitting every question to the arbitrament of Holy Writ.

In 1801 he visited James McGready, a noted revivalist operating in southern Kentucky. Impressed by what he saw, he threw himself into the ministry with a holy zeal. In the course of his evangelistic work he saw the hindrances of creeds and felt the beauty and power of the sacred Scriptures in his appeal to sinners.

Stone broke away from the Confession of Faith, and in 1804 under his lead, was organized the first church in America with the Bible as its only rule of faith and practise, at old Cane Ridge in Kentucky. This, be it remembered, was five years before Thomas Campbell issued his "Declaration and Address." It was in 1824 that Stone and Alexander Campbell first met. Upon a comparison of views and much deliberation, they finally concluded that their differences were more imaginary than real. They joined hands and hearts, and in time their followers coalesced, formal union between congregations beginning about 1833. Not all of Stone's followers came in, however, and a small body still persists distinct from the general Restoration movement.

Stone was the older man and reached the restoration ground first, but he generously yielded the palm to Campbell as being the greater leader. Campbell held his conclusions with the grasp and tenacity of a logician. Stone inclined to them as an evangelist.

He was an impressionist rather than a man of system worked out in sharp detail. More lovable and holier in life, he would yet have been less puissant than Campbell as the founder of a movement. Had they never come together, his following would have dwindled, for he would have left no great body of doctrine or interpretation of Scripture truth upon which his followers could feed; no great dynamic arguments, so essential to the success of a propaganda. He was in a way comparable to the apostle John, who enveloped himself in a delightful spiritual atmosphere, but whose writings would have seemed a trifle flat apart from the charm of his great personality; while Campbell was comparable to Paul, whose words were battles and whose aggressive spirit grappled with every question in the domain of theology.

Thus these two independent streams of reform influence flowed together, each supplementing the other and both significant of the desire of the age for liberty and union in the truth.

These were men of great stature. Plutarch's men they were, untiring, unselfish, unworldly. There are none like them now. Their generation is gone. What a noble heritage they have left us. They were scholars, according to the standards of their time; they were searchers after and lovers of the truth. Truth is God's daughter, and they who follow her shall find her and dwell with her in peace.

They were men of reverence. Liberty is a boon and a necessity to such men. Not flippant they, to delight in tearing down where they could not build better than before. They believed in God and that the chief end of man is to glorify God and enjoy him forever.

They prayed that they might be led into all truth, a prayer we need still to send up to the throne of light and wisdom, for partialness is the bane of our time. They were great shepherds of the people, not shepherd dogs barking at their heels.

Men of dignity, poise, and culture they were, who believed God and went out not knowing whither they went, and there has been vouchsafed to them the Abrahamic promise, that their children shall be as the sands of the sea, which cannot be numbered for multitude.

CHAPTER XIX

INDIANAPOLIS A BROTHERHOOD CENTER

The Church of Christ in Indianapolis dates its beginning from June 12, 1833. Much preliminary work, however, had been done before this time. The formation of this congregation was in a small way a union movement. At least three religious groups merged in the new organization.

STONE INFLUENCE

In chapter two Love H. Jameson tells of the visit of John McClung and his brief ministry to Indianapolis in 1822. Mr. McClung was a friend of Barton W. Stone. Like Stone he was an ordained minister in the Presbyterian Church. They were both licentiates of the Lexington (Ky.) Presbytery. In 1804 they broke from their old association and took their position on the Bible alone. In 1812 Mr. McClung crossed the Ohio River with the fervor of a Pauline evangelist. He probably was the first reformer from Kentucky to preach this new gospel in Indiana territory. He organized two churches—Kent and Liberty (Jefferson County)—before coming to Indianapolis. Tho his ministry here was cut short he sowed good seed and no doubt had much to do with the planting of the first church of his faith organized in Marion County. The name of this church was Union, located about one mile south of Clermont. It was probably organized about 1825. Jesse Frazier led in this enterprise.

BAPTIST INFLUENCE

According to Madison Evans, Carey Smith and his younger brother, Butler K., came from Wayne County to Indianapolis in February, 1829. Carey had preached for some years in the Baptist Church, but he was fast coming to the position of the Reformers. Mr. Evans writes, "At the time of their arrival in Indianapolis there was a Baptist church here that had reported itself to the 'Christian Baptist' as reformed; but it was still so far from the ancient order that Carey Smith refused to unite with it and attached himself to a Baptist congregation called Liberty, about six miles southwest of the city. The leading members of this church were John L. Jones, William Irwin, and a Mr. Thompson.

"This was a nominal Baptist church, but about 1830 or 1831 it was arraigned before the Indianapolis Baptist Association on a charge of heresy and it no longer reported to the association."

CAMPBELL INFLUENCE

About this time—1832—Dr. John H. Sanders came to town on horseback. He was the man for the hour. The doctor was greatly interested in the church and well informed on the religious questions of the day. He knew of the union that was taking place in Kentucky between the Disciples and Christians. He soon invited John O'Kane to come to Indianapolis to hold a meeting. Mr. O'Kane had preached in the New Light churches in Ohio and Kentucky. Dr. Sanders knew this, and this may have been a reason for the two men's coming together. These men—one a Disciple and a physician, the other a Christian and a minister, made a splendid working combination.

During the fall of 1832, Mr. O'Kane preached in a number of homes but mostly in the log cabin of Benjamin Roberts on the east side of Illinois a little above Market Street. On Saturday evenings and Sundays his meetings were held in the court-house. As the State legislature was in session this preacher was able to reach the leaders in many parts of the State.

As told in chapter two John O'Kane was employed in the spring of 1833 by a group of five churches in Rush and Fayette Counties as their evangelist at a salary of two hundred dollars for the year. He had the privilege of selecting his own field of labor. He came to the capital and after preaching a few weeks, on June 12, 1833, organized the Church of Christ in Indianapolis with a charter membership of twenty. For the first five years this little band had no regular meeting-place. They met from "house to house, in the Governor's Circle, in the courthouse, and in the Seminary Building in University Park." In the summer of 1838 they moved to their first home on the south side of Kentucky Avenue, between Capitol and Senate. This church building was the scene of many State meetings and played an important part in the life of the Indiana Brotherhood for the next fourteen years. During this time six State conventions met here, probably the most important one being in the year 1849.

At this meeting the resolution to establish North Western University was passed, and steps were taken that culminated in the organization of the college the following year. It was at this meeting that the first missionary society of Indiana was organized. The constitution and charter membership are given in Chapter II.

FIRST PASTOR CALLED

In 1842, Love H. Jameson was chosen as the pastor of this church to give all his time to the work at a salary of three hundred dollars per annum and board for himself and family. This meeting-house was soon outgrown, and in 1850 the brethren bought a new location on the southwest corner of Ohio and Delaware Streets. They began the erection of a new building in 1851. The following will give an idea of the feeling of the brotherhood in the State at this time.

STATE HELPS BUILD

In reporting the State meeting of 1851 the November *Christian Record* contains the following: "Brother M. B. Hopkins moved the following, which was adopted. 'Resolved, that a committee of three be appointed by the chair to address a circular letter through the *Christian Record* to all the churches in our State, requesting them to lift contributions, for the purpose of assisting the brethren in Indianapolis in liquidating the heavy expense incurred by them in erecting their edifice for public worship. Brethren Hopkins, Campbell, and Goodwin were appointed said committee.'

"'Brother Hopkins then moved that the brethren present be called upon to give pledges of assistance, with the understanding that the brethren thus pledging are expected to appeal to the churches and individuals to assist them in redeeming their pledges; which motion prevailed and the following pledges were made: George Campbell, thirty dollars; M. B. Hopkins, twenty-five dollars; H. St. John Van Dake, fifteen dollars; Corbly Martin, eight dollars; the following brethren five dollars each, W. A. Young, W. C. Bramwell, Chauncey Butler, J. R. Lakey, and Anthony Bowen.

THE CHURCH LETTER

The subject of the church letter is not a new one. It gave the brethren in an early day as much concern as it gives the modern preacher. The following is taken from the *Millennial Harbinger* under date of June 4, 1849: "Dear Brother Campbell: We find it necessary to say to our strange brethren now moving into the city of Indianapolis from parts remote, that it is expected of them that they will report themselves to the elders of the church, or to the church at its regular meetings at their earliest convenience. By so doing they will not only secure prompt fraternal attention of their brethren in this city, but they will also afford very satisfactory evidence of their own sense of good order and Christian propriety. By doing this they will save us a great amount of unnecessary trouble and themselves much evil surmising and complaint for the want of Christian attention from the Disciples in Indianapolis.—O. H. Butler, J. H. Bramwell, S. K. Hoshour, L. H. Jameson." Then in a note to editor Campbell Mr. Jameson continues, "Publish the following if you approve: 'Some persons seem to think with church letters in their pocket that they are not members of the church, either militant or triumphant, but in a kind of transition, a state for which we have no name.' "

NEW CHURCH DEDICATED

On the second Sunday in April, 1852, Samuel K. Hoshour dedicated the new building, which they called Christian Chapel. Mr. Hoshour had ridden in the week before from Cambridge City. It took two days to make the trip. It was not long after this dedication until the church found itself in serious trouble. Some of the brethren began to talk of a new preacher. It was not long until a so-called 'second church' was meeting in an upstairs hall on the corner of Washington and Meridian Streets. One may get an idea of the seriousness of this matter by reading the names of the two lists of delegates that attended the State convention in the year 1856. Under the heading, "Delegates from the First Church in Indianapolis," the following names are listed: L. H. Jameson, O. Butler, J. M. Tilford, E. Goodwin, C. T. Boaz, A. C. Grooms, James Sulgrove, Elias Barnes, and A. F. Shortridge.

Listed under "Second Church of Indianapolis," we have the following: John O'Kane, J. B. New, B. B. Cress, Dr. C. D. Egan, Dr. Abram Carter, and Zolman Toulsy.

There is much food for thought in the preceding paragraph. The reader is familiar with at least five names which were at that time household words in the Christian Church in Indiana. Three of them—Jameson, Butler, and Goodwin, represented the First Church. Two—John O'Kane and J. B. New belonged to the second organization. This proves very conclusively that when division comes into a church good men will be on each side of the controversy. How we should strive for unity in the household of faith!

In his autobiography Elijah Goodwin tells of this sad affair. Feeling that it may help some church in trouble to know how a man of such heart and brain power as Elijah Goodwin handled this very serious situation, the author quotes at length. Mr. Goodwin writes: "In 1856 some of the leading members of the old church in Indianapolis requested me to take charge as pastor. I refused, saying, 'I know the condition of things and what ought to be done, but whoever attempts it will be sacrificed; he will be opposed until his usefulness is destroyed.' " After some consideration and further persuasion, Mr. Goodwin became the pastor of this church on May 30, 1856.

Concerning this trying situation he writes, "I knew things were in a bad condition, but in some respects I found them even worse than I anticipated. I visited from house to house and made my report to the board of officers every two weeks. I soon found I could make no impression preaching union while the brethren were divided and had no union among themselves. So I began to talk union of the two parties, but this was warmly opposed by the leading men on both sides. The members of the old congregation said that they were willing to receive 'the faction' back if they would come forward and confess that they had done wrong in going away and were sorry for it. The Second Church declared that they would make no such confession and they believed that they had done right in drawing off and organizing a second church. They did this because they believed they could accomplish more in a new organization, and I have no doubt they were honest in this declaration.

"I held several joint meetings of the officers of the two churches. After a while things seemed to assume a more favorable shape; so I submitted to one of our joint meetings the following paper:

" 'Whereas there are two congregations in the city of Indianapolis, sometimes called the First and Second Christian Churches, whose members profess to belong to the same body, to enjoy the influences of the same Holy Spirit, and to be animated by the glorious hope of the same heaven, acknowledging the same Lord, have the same faith, have received the same baptism, and all worship the same God and Father of all, who is above all, and

" 'Whereas, there is some reason to fear that our influence for good both among ourselves and upon the world, will be weakened by our remaining in separate congregational organizations: therefore resolved that each congregation concurring therein, that the names of the members of the Second Church be enrolled upon the register of the First Church and that they be thereby recognized as members of the First Church; and that we will cover all improprieties which anyone under the impulse of the moment, or the frailties of human nature, may have committed with that Christian love which covers a multitude of faults, resolving to labor together as brethren in the Lord, for the prosperity of Zion, and the conversion of sinners, looking to God for his blessing upon all our effort made for the promotion of his holy cause.' "

This paper was read to each congregation. The first reading was heard in the First Church, and when the vote was taken all voted in favor of the union save three. Two weeks later the vote was taken in the Second Church, with only one vote in the negative. Then the names of the Second Church were transferred to the role of the mother organization and the next Lord's Day they all met together for communion and worship. It was a happy occasion, and the church at once began to increase. Mr. Goodwin remained with the church for three years, giving up the work in order to become the editor of the *Christian Record.*

If this chapter were considering the cause in Indianapolis it would be interesting to tell how this church in the next few years organized the Olive Branch Sunday-school that has grown into the great church that bears that name today; the Butler Mission that is now the Fountain Square Church; and of its giving some of its best members to the Third Church. But this chapter is concerned with another matter. During the forty-one years that the First Church of Christ in Indianapolis worshiped in Christian Chapel, seventeen State conventions were entertained there and many important State and Brotherhood meetings were held in this historic building.

This church made its third move when their new building was dedicated on April 16, 1893. Since about 1875 this church has been known as the Central Christian Church of Indianapolis.

BROTHERHOOD AGENCIES

This chapter should give much space to North Western Christian University organized in 1850; to the State Sunday School Association organized in 1867; and to the Christian Woman's Board of Missions organized in 1874, but as all of these agencies are treated under separate chapters, we respectfully refer the reader to Chapters X, XI, XV.

RELIGIOUS LITERATURE

When James M. Mathes moved the *Christian Record* to Indianapolis, in 1851, he soon had many inquiries concerning Sunday-school literature and religious books. In order that he might supply this demand he decided to establish a bookstore for the people of the Christian Church in the State of Indiana. He interested Ovid Butler in this enterprise and they were partners for some time. Later A. C. Grooms came into this organization. In the *Record* for January, 1854, we read the following announcement:

"*The Book on the State of the Dead* is on sale at the bookstore No. 7, West Washington Street." This was probably near the west line of L. S. Ayers' store at this time. In July, 1854, in a notice in the *Record* signed by J. M. Mathes, he says, "Will the brethren of Marion County come to the railroad city bookstore and pay their pledges for the cooperative work in this county?" J. B. New, J. Brown, J. S. Rude, and A. Hollingsworth were the Evangelists supported by the county that year. One hundred and forty additions were added by these men. In December, 1854, it was announced that the bookstore formerly owned by Mathes and Grooms is now under the management of A. C. Grooms.

The next account of a bookstore in Indianapolis is taken from W. D. Frazee's *Reminiscences*. This interesting volume was written in Los Angeles and came from the press in 1893. It does not have much information concerning Indiana. However, Mr. Frazee speaks of living in Decatur, Ind., in 1862, and in Indianapolis in 1871. He refers to the "Christian Book Store that I owned at 32 S. Pennsylvania Street." This was probably before the year 1870. The last page of the last volume of the *Millennial Harbinger* is given to the advertising of a bookstore at No. 10 North Pennsylvania Street, owned by Aron & Company.

About 1890 W. T. Sellers established a bookstore on Massachusetts Avenue. Some three years later he moved to 17 Virginia Avenue. In the course of a few years he disposed of this business to Messrs. Scofield and Hackleman. Two years later Mr. Hackleman retired from the business and a little later Mr. Pearson entered the firm under the management of Scofield and Pearson. This splendid establishment will be remembered by many as filling an important place in supplying religious literature a quarter of a century ago.

Since J. M. Mathes entered upon this splendid mission seventy-five years ago, of making an effort to supply all Christian Church people with the best books and literature to be had in the market, we have had someone in the household of faith engaged in this important business. For the last twenty years, Mr. P. A. Wood, president and owner of the Meigs Publishing Company, has been filling this position in a very satisfactory manner.

BOARD OF MINISTERIAL RELIEF

The Board of Ministerial Relief of the Church of Christ was organized at the Dallas (Tex.) Convention in 1895. Two years later this organization was incorporated under the laws of the State of Indiana and Indianapolis was selected as its headquarters. Mr. A. M. Atkinson, of Wabash, Ind., was selected as the secretary of this board. He was greatly interested in the program to help take care of the retired minister. He served as general secretary until his death in 1899. This agency has done a splendid work in caring for some of the many who needed help from the church. It has long since been realized that this Board was not adequate for the demands made upon it. It has, however, laid the foundation for the larger and greater work that at this time is being launched—the Pension Fund.

Abram E. Cory has just come to Indianapolis to lead in this newest and largest enterprise ever undertaken by the brotherhood. With the help of W. R. Warren, F. E. Smith, Bert Wilson, and a host of ministers and laymen working together, victory is assured. The new office of the Pension Fund is in the Chamber of Commerce Building, Indianapolis.

THE BOARD OF TEMPERANCE AND SOCIAL WELFARE

The Board of Temperance was organized in 1907. The outstanding leader of this organization was Dr. Homer J. Hall of Franklin, Ind. He served as field secretary at his own expense. Some years later the Board called L. E. Sellers from a pastorate to become the field secretary. He gave much time to the Men and Millions Movement. When the eighteenth amendment became a law, Mr. Sellers decided to go back into the ministry, and Milo J. Smith was called as secretary.

In 1920 the Board of Temperance took over the work of social service, and assumed the name "The Board of Temperance and Social Welfare." Alva W. Taylor became the secretary of this new feature. Mr. Smith resigned in 1926 to become State secretary of northern California. In 1928 James A. Crain was elected to this position. Mr. Taylor is giving part time to this work. The office is in the Chamber of Commerce Building, Indianapolis.

ASSOCIATION FOR THE PROMOTION OF CHRISTIAN UNITY

The National convention of 1910, meeting at Topeka, Kan., appointed a commission of nine members with title of "The Commission on Christian Union." At the next convention at Portland, Ore., the commission was increased to twenty-five. In the fall of 1913 an office was established at Baltimore, Md., and the charter was amended and name changed to the "Association for the

Promotion of Christian Unity.'' In 1918, Mr. H. C. Armstrong became the secretary, and is still the efficient leader in this important enterprise In 1927 the headquarters were moved to Indianapolis with the office in the Chamber of Commerce Building.

BOARD OF EDUCATION

The Board of Education of Disciples of Christ was organized on September 4, 1914. Twenty-six institutions entered this new Board. The late C. E. Underwood served as office secretary until his death in 1917. Carl Van Winkle followed as secretary for the next two years. On April 1, 1919, a general office was opened in the College of Missions Building with H. O. Pritchard as general secretary. In 1926 the headquarters were changed to the Chamber of Commerce Building, Indianapolis. Dr. Pritchard is the general secretary, H. H. Harmon is heading the department on endowments, and J. C. Todd serves part time as secretary of religious work in State-supported institutions. This board is managed by sixty directors, carefully selected from all sections of the country.

THE INDIANA CHRISTIAN MISSIONARY ASSOCIATION

Soon after the unification of the State missionary interests in 1910 a State headquarters was opened on the fourth floor of the Law Building. For five years two small rooms served this purpose. On January 1, 1916, the headquarters of the State Association was moved to the eighth floor of the Occidental Building. This office was the first one to be opened after the building was completed. For the last fourteen years these rooms have been occupied by the agencies that composed the Indiana Christian Missionary Association. Recently the Indianapolis Church Union has opened an office in conjunction with the State Association at 820 Occidental Building.

UNITED CHRISTIAN MISSIONARY SOCIETY

The original purpose of the College of Missions building was twofold: preparation for missionaries, headquarters for a mission board. For a number of years it served in these two capacities. When the United Christian Missionary Society was organized the Christian Woman's Board of Missions was moved to St. Louis in 1920. When the time came that this building was not needed for college purposes its use was tendered to the United Society for their headquarters. The International Convention in 1928 voted to accept this offer and the move was made from St. Louis in September of that year.

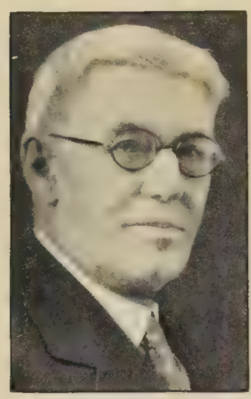
At the first chapel service Mrs. Effie L. Cunningham, who probably knew more about the conception, the planning, and the construction of this building than any other living person, delivered the address which in a sense was the dedication of this building as a home for the United Christian Missionary Society. In part she said: "The College of Missions—Missions Building, has been a center of fervent thought and prayer since its conception. The structure of brick and stone presented for the use of the United Christian Missionary Society was more than a building. It was mellowed and permeated and ripened with the spirit of devotion, service, intercession, until it has a life all its own. This intangible but mighty asset came with the building when it opened wide its doors of welcome to the United Christian Missionary Society. The Society did not come empty hearted in spiritual possessions. It had the traditions, love, honor, glory, integrity, victories of all the old boards and all that the United Society had made for itself in the nine years since organization. This inheritance has been interwoven into the united mission life and work that the United Society is growing. It will continue to grow deep and high and wide and strong and true. Indiana is richer in spiritual values and in holy opportunities for Christ and his church because this organized service for him has a home within its borders."

Home of United Christian Missionary Society

THE CONNERS—INDIANA'S LARGEST FAMILY OF PREACHERS

The above picture was taken in 1893. At that time this group of men had aggregated a ministry of more than 200 years. Reading from left to right—front row: James W. Conner, son of James, Sr., James, Sr., Daniel, brother of James; top row: E. S., son of James W., A. W., son of James, Sr., Samuel M., son of James, Sr.

LIVING MEN WE DELIGHT TO HONOR—IN SERVICE FIFTY YEARS



T. W. Grafton

S. J. Tomlinson

W. H. Kerr

A. W. Conner

William Mullendore

FIELD WORKERS OF THE SUNDAY SCHOOL ASSOCIATION

Garry L. Cook, T. J. Legg, C. M. Fillmore, L. L. Carpenter

CHAPTER XX

LEARNING THE ART OF COOPERATION

As men count time, one hundred years is a long period. Much should be learned in a century. The Disciples of Christ in Indiana and in the brotherhood have made progress in some of their activities. During this period the New Testament has become our text-book and the gospel of Jesus Christ in its power and simplicity has been so emphasized and magnified that it has taken precedent over all creeds and confessions of faith of former centuries. As individuals we have learned some lessons well, but we have not graduated in the art of cooperation.

Working together, cooperation and combination of effort, is a secret of success which we have not completely learned. In the field of science the results of yesterday are used today, but in the church we make the same failures which our fathers made. We have to make the experiments over and over from generation to generation, with the result that the kingdom of God is sadly retarded in its progress. The history of the Disciples of Christ in Indiana divides itself into three distinct periods.

The first era was the day of evangelism and church-planting. The pioneers went everywhere preaching the Word and planting New Testament churches. They were crusaders for Christian union. They went into every open door that presented itself with the conviction that God was speaking through them to a sinful world and a divided church. They believed their message and preached it with all their hearts. Multitudes of sinners and many from other religious bodies came flocking to their banners. One historian says, "A converted denominationalist became a debating enthusiast." Churches multiplied; in less than ten years there were more than one hundred churches that took the Bible as their only rule of faith and practise. At the first general State meeting in 1839 one hundred and fifteen congregations were represented. This truly was a period of evangelism and church-planting.

The second period began with the adoption of the constitution of the Indiana Christian Home Missionary Society on October 6, 1849. The brethren made history that day. This society was organized just twenty days before the American Christian Missionary Society came into being in the city of Cincinnati. This Society was the beginning of turmoil. It was not as easy to work together as a united family in a missionary program as it was to convert sinners and to preach the way of the Lord more perfectly to the sects. Walter S. Smith, living at Milroy, at this time in his eighty-seventh year, recently told the author of an incident that he feels will illustrate the conditions of that time. Mr. Smith spoke from experience. He remembers many of the pioneer preachers and especially John O'Kane. He is the son of Butler K. Smith, who helped to organize the Central Church of Indianapolis and is listed as one of the pioneer preachers of the brotherhood.

In an early day John O'Kane was in Shelby County. Some of his friends wanted him to preach but there was no meeting-house. An effort was made to secure the Methodist house for him. There was much objection to opening the doors to this man O'Kane. It was finally agreed to let him preach with the understanding that he would hurt nobody's feelings. Mr. O'Kane went into the pulpit and opened up by saying, "There are three things God never made. God never made a mule. God never made a mulatto. God never made a Methodist." Strange as this may seem to us today he continued the meeting, and before the last benediction the church was reorganized and followed their leader into this new religious movement. While things such as this were happening the brethren found it hard to have the unity of spirit that would enable them to work together in a missionary program. It is easy to understand now why much time was spent in this period in trying different methods of work. Many experiments were made. A large group had the feeling that no organization above the local church should be formed. Benjamin Franklin was the leader. Others felt that it was the Lord's will for churches to unite in carrying out the will of the Master. Elijah Goodwin was a leader of this group. Later, when Mr. Franklin moved to Cincinnati, Isaac Errett became his opponent and, according to most historians, won the day for the principle of cooperation.

We find ourselves in the third era at the present time. We have learned the principles of cooperation. It is being generally accepted today that we must work together—but how?—that is the question. In writing on this subject recently, F. D. Kershner says, "The principle of cooperation and of cooperative organization, for all of which Mr. Errett fought so successfully, has come to be recognized by the large majority of the churches. Unfortunately, the method of cooperation is still unsettled. At present, we have no systematic plan of organization and our cooperative work is carried on in the most primitive and haphazard fashion which the mind of man can readily conceive. Anybody who wants to do so can start a missionary society, or a board of this or that or the other, and if he has a fluent tongue and enough money to make good use of the United States mails, he can speedily secure a following. The inevitable results of this sort of procedure will be to close the pocketbooks of intelligent church members to missionary and benevolent appeals, unless we can devise some means by which the majority of our people can cooperate efficiently and economically. In the collection and distribution of missionary and benevolent funds we shall find our progress seriously hampered. The best thought of our brotherhood should be brought to bear upon the solution of this problem. All partisanship and prejudice should be thrown aside in an honest effort to grapple with this situation."

The preceding statement, while true, is in a sense extreme. We are learning the art of cooperation and of cooperative organization. The Board of Education, made up of twenty-six or more college groups, and the United Christian Missionary Society, made up of the former boards, is an illustration in point. Another step has been taken recently which will mean much to the brotherhood. The International Convention has made it plain that its doors will be open to every organization that will cooperate in the brotherhood. With the World Convention just before us, which will be celebrated in Washington City in October of this year, bringing together representatives of about two million members of the Churches of Christ, who have as their final objective the union of all Christians, the cause of God is surely marching on.

Indiana has played an important part in the success of the brotherhood during the past century. For the last seven years we have been given credit for having more members than any other State in the Union. We also have the distinction of having a church in every one of our ninety-two counties. No other State can make this claim. At this time there are seven hundred and sixteen churches listed, numbering one hundred and sixty-three thousand members. According to Mr. G. A. Hoffman there were two hundred and twenty-six Churches of Christ in Indiana in 1926, with a membership of twenty-one thousand, four hundred members. The reader will understand that the former group represents the churches that cooperate in the life of the brotherhood in a missionary way. He will also remember that the latter group represents those churches that do their missionary work as churches and not through an overhead organization and who do not use instrumental music in worship.

With the efforts Indiana has made in the past one hundred years, the way is open for a much larger contribution in the future. We are in the third era of our history now. This period began with the adoption of the present constitution at the Anderson convention on May 17, 1910. All the State organizations were represented at this meeting. The brethren were tired of strife and wrangling and wanted peace and harmony. The committee that had been at work on unification for some time reported a constitution bringing together the State Missionary Society, the State Sunday School Association, and the Christian Endeavor Society into one organization to be known as the Indiana Christian Missionary Association. All of the State organizations united under a new constitution with the exception of the Christian Woman's Board of Missions.

A State headquarters was soon opened on the fourth floor of the Law building in the city of Indianapolis. E. M. Barney was elected State secretary, but served less than three months. Mr. Barney says that he insisted upon putting the new constitution into force a little more strongly than some of the brethren desired. He feels that he did the organization a good service by resigning. Garry L. Cook, who had recently come to the Sunday School Association, continued in that department.

In the fall of 1911 the author was called to meet the State board in a conference looking toward his becoming corresponding secretary. A. B. Philputt was the president and W. E. M. Hackleman the recording secretary. The matter was discussed at length. No decision was reached on the first day. A little later a second conference was held. As we walked alone early one morning to the place of meeting A. B. Philputt said, "I have been requested by some of the brethren to urge you to take this work. I am doing it now." We heard his words but read his face. During the meeting that day much was made of the fact that M. T. Reeves had given more than a thousand dollars toward entertaining the preachers of the State at Bethany Park the past summer. The Board had the feeling that Mr. Reeves would help the State work in a large way if the right kind of a program was launched. A trip was made to Columbus and a conference was held with Mr. Reeves. Finally, after serious consideration, he said, "My business is in such a condition that it will be impossible for me to make a large gift at this time, but I would like to see you take the work." With no assurance of putting on any large program of work and with more or less uncertainty as to the call of duty, we remained with the church at Martinsville.

In October of that year Mr. L. E. Murray was elected corresponding secretary. Late in 1912 Mr. Reeves disposed of a large percent of his business interest. He soon went to the State Board with the following proposition: "I will give personally, a dollar to the Indiana State work for every dollar raised within the State, within the next twelve months up to five thousand dollars." It was soon decided to make a special canvass to cover this offer. Mr. Reeves was a committee of one to have charge of this work. Late one evening he called by telephone, asking for a conference early next morning.

When he arrived he went into detail as to the plan he had in mind. This was all entirely new to the pastor of the Martinsville Church. His statement to Mr. Reeves was, "Under no circumstance can I consider this matter. For I am giving at least two months every year to Bethany Assembly and I must do the work that this church needs done. Besides all this, plans are being discussed for a revival-meeting during the winter." Without discussing this at length, Mr. Reeves asked for a list of the names of the leading members of the board. With some reluctance these names were furnished. Late that afternoon an urgent invitation was received to a special board meeting to be held at 8 o'clock. This meeting was well attended. After stating what he had in mind to do for the churches of the State, Mr. Reeves made the following proposition: "If the Martinsville Christian Church will release their minister to present my proposition to the churches of the State, and continue your minister's salary, I shall take care of all personal expenses connected with this canvass and supply the pulpit on Sunday with L. E. Murray, Jabez Hall, or C. E. Underwood. When the work is done, if your minister has spent two months in the State you may have W. H. Book to hold you a two weeks' meeting. If he spends three months in this work you may have Book for three weeks with no expense whatever to your church."

The author does not remember of ever seeing the Board of that Church quite so unified and hilarious as they were the night on which they traded their preacher three months for W. H. Book three weeks. The Board did not insist upon a decision that evening. With many perplexities the matter was talked over at the parsonage. The remark that finally settled the question was, "You must do this, for you can do this kind of thing better than you can preach."

On the first day of February, 1913, with more or less trepidation, the new work was begun. The first day was filled with enough success to furnish enthusiasm for some of the failures that followed. At the suggestion of Brother Reeves, Mrs. Margaret Foley, of Greensburg, was the first person solicited. After a splendid visit, this good saint wrote her check for five hundred dollars. During the next ten weeks the total amount was subscribed by churches and individuals who gladly matched Mr. Reeves' proposition. Early in April, W. H. Book came to Martinsville and held a splendid three weeks' meeting. The Martinsville Church, Mr. Book, and the pastor were all well pleased with the success of the meeting and with the outcome of the canvass for missionary money.

It was not long until L. E. Murray requested a conference concerning the State work. Later Mr. Reeves and other members of the Board approached the author on the same subject. He was urged to give it serious consideration. His first offer was to consider the possibility of becoming a field secretary and giving all of his time to field work and of letting the present office secretary, who was doing a good work, remain in that position.

The State Board, however, did not feel that this would be a wise arrangement. Later, when the office was vacant, and when Marshall Reeves assured those concerned that he would continue giving in a liberal way if the author would assume the work, the proposition was accepted to become corresponding secretary, on October 1, 1913. Soon the State was divided into five evangelistic districts. A. L. Martin was chosen as evangelist for the Northern District; T. J. Legg for the Western; G. I. Hoover, for the Eastern; Fred R. Davies for the Southeastern; and Melnotte Miller, for the Southwestern. The work started in a fine way. On January 1, the State Association began the publication of the *Indiana Worker,* a monthly paper which has continued to the present time. It is now known as the *Indiana Christian.*

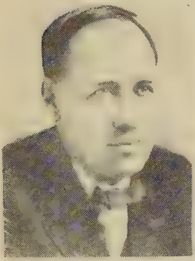
The district system of work was adopted in the fall of 1913 with the goal of an evangelist in each district, to give all his time to the work of the churches in that territory. Early in 1914 the county was made the unit of work, looking toward the organization of every county, or group of counties, for the purpose of closer fellowship and a more efficient program. A representative committee of the board of directors of the State Association gave much time in working out the details of this arrangement. Annual county conferences have been held since 1914 with gratifying results.

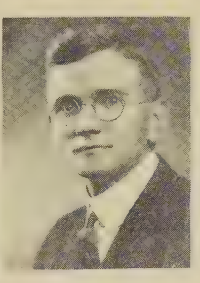
Early in the spring of 1914, the State secretary made a trip to Columbus on an important matter. After dinner he read a number of letters to Brother Reeves from the State evangelists concerning the need that these men had for means of transportation. We asked for five automobiles. Brother Reeves said, ''Did you come down here to take these machines home with you?'' The answer was, ''I came to take the check home with me.'' It was getting late at night and my host said, ''It is time for you to go to bed, young man,'' and he showed the way.

The next morning at the breakfast table, in talking on this subject, Brother Reeves said, ''I think your district evangelists should have autos. I am going to make this possible. I also want you to ask each of these men to give you a monthly bill of expense, this to include gas, oil, repairs, and number of miles traveled. Then you make me out a joint report and send it to me. I want to bear all this expense for one year and I also want a record of what is accomplished in that year.''

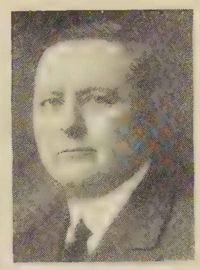
Marshall T. Reeves never did things by halves. He was a big-hearted and a whole-hearted man. Within the next four years he gave more than twenty thousand dollars to the State Association. When the machines came to Indianapolis, Brother Reeves was notified and he met the district evangelists on the morning of May 15, 1914. The automobiles were lined up on Ohio Street just north

PRESIDENTS OF THE STATE BOARD FROM 1913-1926


W. H. Book
(1913-1917)


C. M. Yocum
(1917-1918)

O. E. Kelley
(1918-1924)


W. E. Carroll
(1924-1926)

PROGRAM OF WORK ADOPTED IN 1914

Northern District, A. L. Martin, Evangelist; Western District, T. J. Legg, Evangelist; Eastern District, G. I. Hoover, Evangelist; South Eastern District, Fred R. Davies, Evangelist; South Western District, Melnotte Miller, Evangelist.

GIFT OF MARSHALL T. REEVES, MAY 15, 1914

Car No. 1—Seated A. L. Martin; standing Marshall T. Reeves. Car No. 2—Seated T. J. Legg; standing Garry L. Cook. Car No. 3—Seated G. I. Hoover; standing C. W. Cauble. Car No. 4—Seated Fred R. Davies; standing Auto Salesman. Car No. 5—Seated Melnotte Miller; standing C. J. Sharp.

GENERAL SECRETARIES OF THE STATE ASSOCIATION

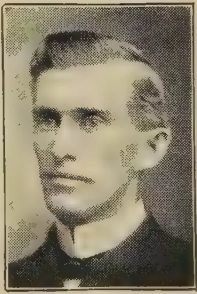
Robert L. Howe
1863-1865

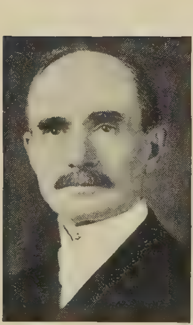
W. R. Jewell
1866

J. H. McCollough
1870-1871

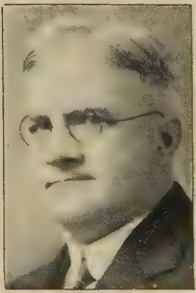
J. H. O. Smith
1886-1889

E. B. Scofield
1894-1898


J. O. Rose
1904-1908


L. E. Murray
1911-1913

C. W. Cauble
1913-1926


G. I. Hoover
1926

of the State House. The evangelists occupied seats in their respective machines. By previous arrangements a photographer was present and a picture was made just before these evangelists started to their respective districts. As they drove off Brother Reeves said, "We are doing business for God now."

Early in 1915 the Northern District was divided. A. L. Martin took the east half and it was named the Northeastern District. S. R. Hawkins was called to the Northwestern District. In March, 1925, Virgil P. Brock was transferred from the Eastern District to the Central District which included Marion County, officially known as the Christian Church Union of Indianapolis. This filled the seven districts with good men, which was the ideal from the beginning.

Thirteen years—1913-1926. These years will be remembered as a happy and a busy period. Not a day of sickness. For the splendid fellowship of the State evangelist and other workers in different parts of the organization; for the fine cooperation of the Board of Directors of the Indiana Christian Missionary Association; for the hearty cooperation received at the hands of the ministers of the State; for the many tried and true men and women who were usually willing to give assistance in the progress and ongoing of the Christian Church of Indiana; for all these blessings the author is truly grateful.

Many things happen in thirteen years. Most of them are pleasant to dwell upon and are remembered with satisfaction. Some things, of course, occurred which we look upon with regret. Often the question came up as to the mission of the Indiana Christian Missionary Association. What is the function of the State organization? Honest men differ on questions of this character. Strange as it may seem the churches that seemingly took little interest in the State Association, when all was going well, were the first to ask aid when in trouble.

The following serves as a good illustration: In the fall of 1920, ten men, representing an organization in a Northern State, came to Indianapolis and established headquarters. They were representing the Americanization Association of Minneapolis, Minn. They went out in teams of two each, presented their program to the churches, and solicited funds. A few months previous to their coming one of our weekly church publications had announced that they were withdrawing all support from the leader of this organization and could not recommend him. This situation was further complicated by the fact that this organization of which he was a part claimed he had no official connection with it at that time. However, he was present in person in a number of the churches and in conferences, and it seemed that he was directing the course of its affairs. When this campaign got under way the State office was kept busy answering telegrams, telephones, and meeting committees that came in for conferences both day and night.

These questions were always answered in substance by saying, "Your church is its own self-governing body; you must decide this matter for yourself." Later the State secretary decided to have some advice on this matter and called some twenty-five of the leading ministers and laymen together for council. After stating the situation and hearing reports from a number of men who were well informed, this group advised us to publish the facts that had been brought out that day in the *Indiana Worker,* the monthly paper of the State Association. In the next issue, under the heading, "Facts Churches Should Know," four statements were published from men who were well informed, and who wrote without malice or prejudice.

This was continued in the next two issues. Many facts were brought out that were very illuminating. This organization soon found it convenient to leave the State. On a bright day in April, 1921, a suit for one hundred thousand dollars damage was filed in Marion County Circuit Court against C. W. Cauble, H. O. Pritchard, Milo J. Smith, S. G. Fisher, and the Indiana Christian Missionary Association, the Board of Temperance and Social Welfare, and the Board of Education of the Disciples of Christ. In the course of a few months the leader of this organization went to the Pacific Coast and began to promote oil industries. The suit never came to trial.

On September 1, 1926, the outgoing secretary with satisfaction turned the keys of the State office over to G. I. Hoover. The new secretary was well qualified and thoroughly familiar with the work that he was to do. He had served for seven years as an efficient evangelist of the Eastern District and had spent six years with the Board of Education. He took up the work in earnest and is carrying it on in a splendid way. The general policies adopted sixteen years ago are being continued. One splendid advance has been made that is meaning much to the cause in Indiana. At the suggestion of the general secretary a Business Men's Commission was organized some three years ago with M. R. Denison as chairman.

With the manhood of the church of Indiana thoroughly committed to the policies of the Indiana Christian Missionary Association; and with G. I. Hoover, general secretary, directing the policies of the board of managers, consisting of R. H. Kenady, Carey Shanks, M. R. Denison, L. F. Sargent, J. N. Jessup, R. C. Dillman, J. A. Day, J. S. Hussey, H. H. Purkhiser, Henry Erlewine, T. W. Grafton, B. F. Cato, W. E. Moore, M. G. Long, W. A. Shullenberger; and with Herbert J. Buchanan, George D. Wyatt, Fred R. Davies, Virgil P. Brock, Allen C. Trusty, Cecil D. Franklin, and W. C. Aschanhort, serving as evangelists in their respective districts, making an effort to care for all the needs of the church, the brotherhood in Indiana should continue as the new century opens to make greater progress for the cause of Christ.

Great things are happening in the church today. On June 8, 1930, the Disciples of Christ will celebrate the nineteen hundredth anniversary of the first Christian Pentecost. Other religious bodies are joining in this memorial. Plans are being made for some reunions in different parts of the country of the Baptists and Disciples. Union is being talked in all forward-looking and aggressive brotherhoods today. God speed the day of cooperation and union.

In this day when the leading nations of the earth are earnestly seeking for a way of fellowship and international peace, and good-will, and are declaring the utter outlawry of war, surely the church of Jesus Christ should find the way to fellowship and should give to the world an example of brotherhood that will inspire vision and Christian unity among the followers of Jesus. It is time for us to restore the Restoration Movement to its original high aims and objectives. Indiana had a leading part in the early day and gave to the cause of Christian union some of its most valiant champions. As we enter a new century our State should be among the foremost in renewing the efforts for unity of all of God's people in one harmonious fellowship, according to the prayer of our Lord.

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